Discourses of a Living Master

Ram Singh

Volume 3 January 2016

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1

Meditation Talk
01 Jan 2016 – Morning

Simran Is The First Step In Sant Mat

I BOW TO THE FEET of my Gurudevs, Som and Ajaib, Who have graced this poor soul and chosen him for doing seva. It is impossible to think that within the intellect and the mind that someone can do seva and think and talk on the Sant Mat. It is only with the Grace of the Masters that someone can do this.

I had the opportunity of only about three years at the feet of Somanath Baba Ji. And I had eleven years of Grace with Sant Ji. Sant Ajaib Singh Ji graced me and supported me in all respects, and He instructed me to do seva here in Andhra Pradesh. So, He graced me outwardly at the worldly level, and He graced me on a spiritual level also. And He made me fit for doing the seva. Even four days before Somanath Baba Ji left His sharir, He had also given indications towards my seva to be done in Andhra Pradesh. But at that time, I was young. I could not understand the indication that He had given to me. It was only later that Sant Ajaib Singh Ji explained it in detail to me. He told me that my duty is to be in Andhra Pradesh, and the saplings planted by Somanath Baba Ji have to be watered by me. So, He instructed me in detail. It is only with boundless Grace of both the great Saints that this work is being done here, and this seva is being done.

So, today is the first day of this year. All of you have also left your precious work and families and have come here. I pray to Baba Ji that He showers His Grace on all of you, and all of you have a great year ahead. So, I hope that all of you spend a lot of time in Simran, Dhyan, and Bhajan. And with that, you will get the benefit.

When we are back at our homes, there are a lot of other things, a lot of worldly matters to attend to, and the mind is scattered. But, all of you have come here, the mind is clear, and we should use this time to do our Simran.

So, when you are here, you should do Simran as much as possible, while you are walking, while you are eating, and while going about your other work. And with this, you will get the Grace of Baba Ji. Because, when we do Simran like this and then when we sit for meditation, it is the Simran, which we have done the day long, that helps us at the time of meditation.

If we are not doing Simran, then our mind is scattered, and all the other things then affect our meditations. So, we should spend as much time as possible and maximize our Simran. We should focus our attention towards Simran. Simran is the first step in Sant Mat, and it is only with Simran that we leave out the nine doors and come to the Tenth. Because our mind is impure, there are lots of thoughts, which keep the mind wavering and impure.

Sadguru is pure. By doing the Simran, remembering the Five Names, the mind gets stilled. And once the mind is stilled, then the reflection and the manifestation of the Master within is possible. So, the Saints have always sung the praise of doing Simran. Sant Ji has also said, "If you do your Simran, then you will reach your goal." There is a bhajan of this.

We are so used to our mind thinking and repeating worldly matters. So, even if we are sitting quietly, our mind is busy in various worldly matters. The mind is so used to doing the Simran of the outside world. So, therefore, Saints say that you don't have to change your attire or your clothes, and you don't have to change your food and eating habits. All you have to do is get attached to Simran. Simran is very important. So, we should spend more and more time for doing this Simran. It is Simran only, which will get us to our Master within.

So, today is the first day of the year, and I shall pray to Baba Ji that He shall grace all of you so that you can maximize your Simran, and His Grace is showered upon you.

* * *

So, it is morning time and, in the morning time, the mind is quiet. A quiet mind is fit for meditation. So, we should use this time, close our eyes, and start our meditation.

2

Meditation Talk
01 Jan 2016 – Afternoon

Saints Have Adopted Only Three Measures Of Salvation

IN KALI YUGA, SAINTS HAVE ADOPTED only three measures of salvation. That is Simran, Dhyan, and Bhajan.

In the earlier ages, there were various other practices like pranayamas, Ashtanga Yoga, japas, and tapas. But those are not possible in Kali Yuga in the present context. For doing pranayamas, one has to drink the juice of the leaves of a neem tree. These leaves have to be crushed, and the juice of those leaves has to be consumed. With this, the stomach gets cleansed. And thereafter, one has to do the practice of doti, neti, and basti. These are the three practices of cleansing that are adopted under pranayamas. And with that, the body gets cleansed, and then the pranayama practice starts. And again, these practices have to be done in the presence of masters who know and who have mastered those practices which, in today's context, is not practical or possible.

* * *

I had gone to this ashram in Kisan Nagar in Telangana. And there was a sannyasi there who was trying to do this practice. So, this person, this recluse, who was there, he had not curtailed his food eating habits. He used to eat, and he used to also do this practice.

Now he was following this practice by reading from the books. So, he locked the room, and he sat and started his practice. Now, this practice involves the assimilation of apan vayu, which is the air around the navel. One has to concentrate this apan vayu, and then gradually, very gradually, take it up to the back of the Eye Center.

So, he did this practice, but this has to be done very gradually, following all the other cautions. Now he tried to do this forcefully, and he managed to concentrate this apan vayu and take it up. But he was not aware of how to bring this back. And, as a result, when he took this and focused at the Eye Center, his breathing stopped. He was unable to bring this apan vayu back. So, his breathing had stopped and, as a result, he died.

Now, he was sitting there for two, three hours. When people saw that he was not coming out, they broke the window, and then they saw that he was sitting in this meditation position, but he

had expired. So, when they finally broke down the door and went inside, and they touched him, he fell down. He was not very old. He was about thirty-five years of age. And it is only because of lack of knowledge of doing this kriya properly that he, unfortunately, had to pass away.

So, one cannot have the regular diet and other food while doing this, only if this neem juice is taken. And with that, the cleansing is done, and then after the cleansing, this practice has to be done.

* * *

Saints have adopted a very straightforward and very simple process. It is for all the people who are otherwise engaged in worldly pursuits. And from the age of six to ninety or above, anybody can do this.

So, therefore, these three practices are what Saints suggest: that is Simran, Dhyan, and Bhajan.

Our mind and intellect and attention are all focused outwardly. By doing Simran and by contemplation of the Form of our Master, we gradually get our attention focused within, and then we rise within. So, as we do our Simran and we do the contemplation of the Master within, gradually our attention gets focused within, and we leave the nine outwardly doors and our soul gets assimilated, our attention gets assimilated, at the Tenth Door. And the Master Who has given the initiation is waiting for you there.

So, your Master is there in the form of Shabd within only, and that is why it is said that if there is any relationship, or any bond, which is the strongest or closest, it is between the Master and the disciple, because He is always within you.

So, all our other relationships are there for a while, and then, gradually, we separate. It is only the Master Who is within and is at all times with us. To get the Grace of the Master, it is important for us to do as much Simran and Bhajan as possible so that we can get our scattered thoughts focused and concentrated within.

* * *

So, the weather is good, and the atmosphere is quiet. So, we close our eyes and sit for our meditation.

3

SATSANG
01 Jan 2016 – Afternoon

Before Surrendering To The Master, We Have Duties To Perform

The paathi sings the Bani of Swami Ji Maharaj from the book: Santon Ki Bani, Vol 1, pg 69

Komal chitt daya man dhaaro,
Parmaarath ka khoj lagaana.
Komal chitt daya man dhaaro,
Parmaarath ka khoj lagaana.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. This Bani points out that before surrendering to the Master there are some duties we have to perform. So, it is very important to listen to the Satsangs of the Saints, because through these Satsangs we come to know true and false. We are able to discern between the two through the Satsangs that are given by the Saints.

In the Satsangs, the importance of Satguru, the importance of Bani, and the importance of devotion is spoken about. So, by going to Satsangs, we come to know and we are able to discern between truth and what is false, and we also come to know the great importance of this life that has been given to us.

Also, in these Satsangs, the Saints tell us about the importance of eating vegetarian food, because of the influence that food has on the mind.

Swami Ji Maharaj says that we should keep our mind subtle, and we should keep it delicately poised. We should be compassionate and keep the mind subtle. So, even if one person is great and he is a pundit, but if he is not compassionate, then he is as good as a butcher. So, therefore, Saints say that if you are compassionate and you follow the path of humility, then you will be successful on this Path.

Komal chitt daya man dhaaro,
Parmaarath ka khoj lagaana.
Indri thaan bishay ko tyaago,
Surt shabd mein nitt lagaana.

What Swami Ji Maharaj has said — that you should be compassionate and you should keep your mind subtle — has also been said by Tulsi Sahib to Sheik Taqi.

* * *

Sheikh Taqi went on various pilgrimages. He went to Mecca-Medina and he did not get peace of mind. After coming from all of those places, he came to Tulsi Sahib, and he said, "I don't have peace of mind, so how do I get that?"

So, Tulsi Sahib said, "God Almighty is not anywhere outside. He is within you only. And for meeting Him you have to cleanse yourself." Tulsi Sahib told him, "You have to cleanse your mind and take out all the thoughts of all the others if you want to make the God Almighty sit within yourself."

* * *

Swami Ji Maharaj says, "You have to control your senses. You have to lock up all your senses and all your desires, which are all your lust, anger, greed, attachment, ego, all of that. You have to refrain from all of this if you want to progress on this Path."

Also, if you are now a devotee on this Path, then you should also have control of the senses of your ears, your nose, and your tongue.

The sense of the ear is responsible for almost sixty percent of the outwardly thought processes that we carry because it loves to listen to all the slandering and all the other things. People want to talk about each other and all the gossip, and it keeps us dissipated in the world because of this. So, we have to refrain from doing all of this. We have to control that sense, and our attention should be within, towards the God Almighty, towards our Master.

The other is the sense of our eyesight, our eyes, which again are responsible for a lot of outward distractions. For a devotee, this also has to be well within control.

Likewise, also the nose, our sense of smell, that also gets attracted to all the nice smells and aromas and does not like all the bad and foul smell. So, the devotee has also to refrain and control himself from the sense of smell.

The other is the sense of our tongue, our taste. And it is this sense, which again draws us to eat all kinds of tasty foods, which also have an influence on the mind. So, a devotee should accept the food that he gets as given to him by the God Almighty, by his Guru, and with that, it helps and it has a lot of good influence on his devotion and his meditation.

If we are able to control all of these senses, we focus our attention within, we are compassionate, we are humble and we are not carried away by all these senses, then we get the Grace of the Master earlier than later.

Indri thaan bishay ko tyaago,
Surt shabd mein nitt lagaana.
Saar padaarath guru se paa'o,
Charan kanval mein preet barrhaana.

When we sit lovingly and with affection and do our meditation and Simran and Dhyan within, then the Master also showers His Grace, and He manifests the Shabd within. So, Shabd is the biggest thing. And once that is manifested within, our mind, which is completely outwardly focused, and our attention, which is outwardly focused, completely gets under control, because of the Shabd within.

Because in this Shabd, there is so much enjoyment, there is so much intoxication, that the mind stays focused on the Shabd and it kicks away all of its worldly, outwardly pursuits. So, it is only with a still mind that the Sar Shabd gets manifested within. And the mind gets still because of the Shabd, which gets manifested first. The mind also then comes to know of its True Self. It realizes that it is not the senses, it is not this body, and it realizes that it is a part of the Brahm, and it starts going towards that. Once the mind gets on the Path, it helps the soul also to progress upwards and towards God Almighty. And the two together then progress upwards.

So, other than Surat Shabd, there is no other means for controlling the mind. Swami Ji Maharaj has said, "With more than one crore efforts that one would put forth, the mind cannot be controlled. The mind is only controlled with the listening to the Shabd within." The Shabd is the Grace of the Satguru, or the Master, and only with His Grace, this Shabd gets manifested within.

Saar padaarath guru se paa'o,
Charan kanval mein preet barrhaana.
Dhaara agam pakarr surt jorro,
Is satsang mein sada samaana.

Swami Ji Maharaj says, "There are two types of Satsangs." One is the Satsang that the Master says through His mouth and in His presence when we listen to Him. That is one Satsang.

The other Satsang is when the Shabd gets manifested within and our soul gets connected to the Shabd. Then, at that point, that is the second Satsang that Swami Ji Maharaj points to.

Once the soul gets connected to the Shabd within, it realizes this full illusion of Kal and Maya. It realizes that we have got nothing to do with all this illusion, and it realizes the Reality. And then, True Love for the Master gets manifested within because we understand this full illusion outside. And the soul and the mind get focused at the Lotus Feet of the Master.

So, these are the two Satsangs. The Satsang within, when the soul gets connected to the Shabd and it realizes itself and realizes the Reality; and the Satsang that the Masters give outside, to encourage the souls to go within.

Dhaara agam pakarr surt jorro,
Is satsang mein sada samaana.
Chali surat nabh dwaara jhaanka,
Anda teen lok darsaana.

When the soul gets connected to the Shabd, it travels on the Shabd, with the Shabd upwards, and then it comes to know of all of the three worlds. And it understands the reality of wonder, which is the physical, astral, and causal world.

So, when do we realize the Truth? We realize the Truth when the soul gets connected to the Shabd, and that Shabd, the manifestation of that Shabd, is what Masters say is the True Naam.

Shabd is the only means to go back to God Almighty. The soul has descended from the God Almighty into this world by means of the Shabd Itself, and the Shabd Itself acts as a ladder for the soul to go back to the God Almighty.

Chali surat nabh dwaara jhaanka,
Anda teen lok darsaana.
Pare jaaye brahmand samaani,
Sunn sarovar kanval khilaana.

Swami Ji Maharaj says, "The soul then gets connected with the Shabd, then goes upwards and it goes to the Brahm. It rises to the Brahm, and then, it rises further to Par Brahm. And there it understands and enjoys the surrounding of the Par Brahm."

So, in Par Brahm, the soul takes the blessings of the lord of Par Brahm, and then, it bathes in the Mansarovar. And when it bathes, it sheds off all of its karmas and all of its three bodies that it has had on itself, and it becomes pure as a soul.

There the soul becomes as bright as twelve suns. And there is no male, there is no female. So, the difference in the male and female and the sex is only below Brahm. Above that, there is nothing. So, in Brahm, there is the causal body, and below that, there is the astral body. Beyond Brahm, there is no physical, astral or causal body. So, there the soul in Par Brahm sheds off all these three bodies, and it glows equivalent to twelve suns.

Pare jaaye brahmand samaani,
Sunn sarovar kanval khilaana.
Ab to kaal kala sab haara,
Maan-sarovar paith anhaana.

When the soul bathes in the Mansarovar, it moves out of the world of Kal, and it moves into the world of Dayal, because Dayal's world starts with Par Brahm, and Kal's world starts below that.

So long as one is within the sphere of Kal, he is within the sphere of karmas. And so, even very evolved sadhus, rishis, who have done a lot of meditation, they have also by themselves not been able to break this sphere of karma. So, these rishis, munis, they have, with a lot of effort and a lot of devotion, moved above Sahasdal Kamal and gone up to Brahm, but still, they are bound. There is bondage below Par Brahm. They have not been able to go above and beyond Brahm. They, however, are happy there, because of this meditation and penance that they have done. And they have met the lords of that plane. They are in a state of bliss in that region also.

However, because of karmas, the moment the benefit of all the penance and the devotion that they have done gets over, then they are sent back to this world.

So, therefore, when the soul crosses the Brahm and goes into Par Brahm, it crosses the compound and goes outside of the compound of Kal and karmas.

Ab to kaal kala sab haara,
Maan-sarovar paith anhaana.
Akshar roop nirakhti chaali,
Chhorr diya ab desh bigaana.

So, He says that once the soul has reached Par Brahm, it has got out of the sphere of Kal. It has got into the sphere of its own world — or the world of Dayal. So, it reaches the world of Ni-akshar.

Below the eyes, there are seven planes, which is Kshar Brahm. Above these, and below Brahm, there is Akshar. And, above that, above Brahm, there is Par Brahm, and above it is called Ni-akshar. Swami Ji Maharaj has said, "Where the soul has crossed the Kshar, Akshar, Ni-akshar, it prays to the God Almighty there, when it reaches Sat Lok-Sach Khand."

So, Swami Ji Maharaj says, "Beyond Brahm, in the Par Brahm, the soul gets free of the bondage of Kal. It gets outside of the compound of Kal, and it gets into the Ni-akshar Dham."

Akshar roop nirakhti chaali,
Chhorr diya ab desh bigaana.
Soorat saaf urri oonche ko,
Chhoot gaya sab mahal puraana.

Below the eyes, in the six centers below, the sound that the soul listens to is called Das Vidhi Nad. That is the sound emanating from the chakras below the Eye Center.

Above the Eye Center, the soul, when it goes above, it is called Anahad. So, the Anahad is up to Brahm. And, from Par Brahm, it is called Sar Shabd. So, the Sar Shabd then takes the soul from

Par Brahm to Sach Khand. The soul gets very happy, and it gets connected to the Sar Shabd with the Grace of the Masters, and then that Sar Shabd takes the soul to the Sach Khand.

Aage charrh charrh adhar samaani,
Shabd shabd ka marm pichhaana.
Sant bina koi samje naahi,
Aaage jo jo bhed dikhaana.

So, once the soul gets connected to the Sar Shabd, it understands all of the Shabds below that. And that takes it to Sach Khand. It is only the Saints Who know beyond that. All the others have knowledge of all of the worlds and planes only below this.

Therefore, because of this lack of knowledge, which only the Saints have, a lot of the rishis, munis, and sages who have done meditation and reached up to Brahm, they refuse to believe that there are planes and there are worlds beyond the Brahm. So, even the Vedas have said that there is no world beyond Brahm. There is everything below Brahm only.

Swami Ji Maharaj points out in this Bani that it is only the Saints Who know the Path above Par Brahm, and nobody else knows that.

* * *

Sawan Singh Ji Maharaj used to tell this story quite often. Once a swan came after a long flight over the seven seas. He came and sat on a tree, which was above a well. So, this swan came and sat on top of that, and there was this frog in the well below this tree. The shadow of this bird was falling on that well below. So, looking at that shadow, the frog looked up and saw this bird perched on that tree, and then it asked this bird who it was.

So, he said, “I am a swan. I have traveled the seven seas and I have sat on this tree to take some rest. After that, I will travel further.”

So, the frog asked the swan, “What do you mean by ‘the sea’?”

The swan told the frog that, “This is a large mass of water.”

And then, the frog took a small circle within the well, and pointed out and said, “Is it this big?”

So, the swan said, “No, it's much bigger.”

Then, the frog took a round about half of the well and said, “Is it this big?”

Again, the swan said, “No, it's much, much larger.”

So, the frog again took a bigger circle, covering about three-fourths of the well, and asked whether it was that big.

So, the swan said, “No, it's much larger.”

Now, the frog was quite annoyed, and he took a full circle of the well and asked whether the sea was this big.

And the swan said, “No, it's much bigger.”

Now, the frog was quite angry, and it abused the bird, and said, “Oh, you are lying to me, because you're saying it's more than this. Is there any water more than this big?”

So, unfortunately, the frog had grown and lived and, all its life, it was only in that well. So, it had never seen anything beyond that; whereas, the bird had flown the seven seas. It had seen everything outside, and it was relating the truth that it had seen. And the frog was trying to understand it in relation to its own life and its own experience.

So, both were right in their own places.

* * *

So, this is the difference between the Vedas, the Vedants, and Sant Mat. Because the Vedants believe that there is nothing beyond Brahm. Beyond Brahm, there is nothing that exists; whereas, in Sant Mat, the Saints have traveled all of those planes. They have come from those planes. So, They know the Reality.

Therefore, Swami Ji Maharaj says, “The Shabd beyond Brahm is known only to the Masters. It is known only to the Saints, and nobody else.”

Sant bina koi samje naahi,
Aaage jo jo bhed dikhaana.
Kahne mein aave nahi poora,
Ulta sulta karat bakhaana.

Swami Ji Maharaj says, “The Vedantis and the other mahatmas who are unaware of the reality beyond, they only imagine from their intellect and they talk.”

* * *

So, when I used to stay in Benares, in third and fourth standard, these mahatmas used to come from Varanasi, and they would wear white clothes, a white dhoti and white cover above. And they would say, “We are Kabir Panthis, or followers of Kabir, and we give Sat Naam.”

So, it is a tradition in North India, that after attaining the age of sixty, you have to become a gurumukh. So, below the age of sixty everything is allowed, all meat, everything, all intoxicants, and only above sixty you suddenly become a gurumukh. So, people who follow this tradition,

they felt happy when such people who claim to be followers of Kabir would come because then that would save them the task of going to Varanasi and following this, or getting initiated somewhere. So, they asked these people as to what they would charge for giving Sat Naam. These people said they would charge them about one rupee and twenty-five annas.

In those days, of course, that was quite a lot. So, when they said, 'Okay, give us the Sat Naam', then these people would take out a betel leaf, betel nut leaf and, on that, they would write 'Sat Naam' and give. So, they would say, "Okay, now you eat this betel nut and betel leaf, and once you eat it, you will go to Sat Lok." And, for them, Sat Lok was heaven.

So, at that time, I believed in what these people said. But, it was only when I heard the Satsangs from Baba Ji that I really understood and realized what Sat Lok and Sach Khand are.

So, these people, from their intellect, assume and say anything about Sach Khand-Sat Lok. And they even think that Sat Lok, or Sach Khand, is the astral plane, or the heaven, as we know it.

Kahne mein aave nahi poora,
Ulta sulta karat bakhaana.
Baachak apni ukti lagaaven,
Amal bina nahi boojh bujhaana.

Swami Ji Maharaj says, "It is like this. That all these bookish people, who read and only understand it from the intellect, they try to teach and profess from these readings of books. That is misleading." And, only when we get in connection with a True Master, a True Saint, and we follow the Teachings of the True Saint, only then we are able to tread on this Path.

So, it is only with practice, after the Saints put us on the Path, it is only after practice of that, that we get success.

Even Swami Ji Maharaj did this practice for eighteen years and, only then, He was successful on this Path.

So, even if we look at the example of Jaimal Singh Ji Maharaj, He spent a lifetime in the practice and following the Path. And even after His retirement, He would hang two or three kilograms of rotis, which He would buy from the market. He would hang it on a string and dry it. And He would only wet it, to meet His need to eat, by dipping that roti in saltwater. And He did a lot of practice and a lot of perseverance on this Path.

Even Sawan Singh Ji Maharaj had created a bairagan. It's like a wooden structure where one would stand and meditate. And He would tie His hair above, so that His head would not drop out if He felt sleepy. Or, He would be shaken up, awakened if it fell down.

Also, Somanath Baba Ji and Sant Ajaib Singh Ji also spent a lifetime following this Path to achieve and realize the Truth. They also did a lot of austerities and a lot of pranayamas for a large part of Their life to seek Reality.

So, Swami Ji Maharaj says, "Till you actually practice, you will not know the Truth. You have to, actually, do this practice and follow this Path."

Baachak apni ukti lagaaven,
Amal bina nahi boojh bujhaana.
Santan ki gati santahi jaane,
Aur kaho kaise pahichaana.

Swami Ji Maharaj says, "All these people who have bookish knowledge, they are unable to go above and realize the Truth. It is only the people who are connected with the True Master, and who have done the practice and risen above, only those people realize the Truth."

Santan ki gati santahi jaane,
Aur kaho kaise pahichaana.
Apni ukti chaturta tyaago,
Sant bachan ko karo pramaana.

Swami Ji Maharaj says, "To achieve success on this Path after you have met the Master, you should keep your intellect, intelligence, and smartness aside and follow, without a doubt, the Teachings of the Master."

All those who have followed the Teachings of the Master, and who have not doubted the Teachings of the Master, they have all been successful.

Apni ukti chaturta tyaago,
Sant bachan ko karo pramaana.
Vah kahte dekhi nij apni,
Tu sun sun kyon buddhi larraana.

Swami Ji Maharaj says, "The Saints, They have actually seen all of this and They have experienced all of this. You should follow Their Teachings." Instead, if you are going to read books, and you are going to apply your mind and, from an intellectual level, try to understand this, you'll be wasting your time.

Vah kahte dekhi nij apni,
Tu sun sun kyon buddhi larraana.
Radhasoami sab se kahte,
Sant bhed koi bhedi jaana.

Swami Ji Maharaj says, “This Path only will be known to a person whom the Saint Himself showers Grace on.” So, we need the Grace of the Master at every step on the Path and outside also. And when we follow the Teachings of the Master, and we do not doubt that, and we follow it completely, then we are able to move successfully on the Path with His Grace.

Vah kahte dekhi nij apni,
Tu sun sun kyon buddhi larraana.
Radhasoami sab se kahte,
Sant bhed koi bhedi jaana.

Radhaswami.

4

Meditation Talk
02 Jan 2016 – Morning

The Soul Becomes Embroiled With Mind And The Agents Of Illusion

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IT IS SAID THAT THIS CREATION, all of this Creation, has been done with the Grace of God Almighty. There was a time when none of these three worlds, the Physical-Astral-Causal, were there. And neither were there thirty-three crore deities, gods, and neither were humans. So, all of the souls and everyone were assimilated within God Almighty. And God Almighty felt that there should be an understanding of 'big and small.' So, He created one Power within Himself, one Shabd. That Shabd then came down from Anaami and created Alakh, Agam, and Sach Khand. So, this Shabd then was manifested in Sach Khand and, for a long time, it was like this.

Then God Almighty felt that there should be more Creation. So, God Almighty created sixteen Powers, sixteen Shabds, and He directed Them to create Their own creations. Each of these Powers, each of these Shabds, created one plane, and these sixteen planes were created, and they all settled one below the other. So, this went on for a very long time.

Now Niranjan, who was sitting at the Third Plane, was unsatisfied and wanted to create more. And He was a Son of God Almighty. So, He prayed to God Almighty. He said, "This Creation, which You have done, I am not satisfied with this Creation. I want to create a unique creation of my own." So, He requested that He be allowed to do His own creation.

God Almighty felt that it is okay to have more creation and allowed Him to do so.

Now, He wanted the materials for doing that creation. So, He prayed to God Almighty, and He was then directed to go to Kurm, his elder brother Who was in the higher planes. Kurm is also called Maha Kal, and the Plane is Maha Sunn, which is below Sach Khand. It's a very long story. So then, Kal got His material to start creating His own plane. Kal then created the physical, astral and causal planes. But within these planes, He wanted to have a further creation, and He wanted souls to live and inhabit these planes.

Now, all the souls resided within God Almighty.

So then, He did His penance and, standing on one foot, He stood for seventy chaukriyugas. One Chaukri is four yugas, which are Sat Yuga, Dwapar, Treta, and Kali Yuga. So, all four are one

chaukriyuga. Like that, He stood for seventy chaukriyugas, and then He prayed on one foot asking for souls to be given to Him.

God Almighty told Him, "It will not be possible for you to create this creation with souls on your own." So, He created another Power, Maya. And He told Him to do this entire creation, along with Maya. And then, He took souls, which were below the Bhanwar Gupha, and decided to offer these souls to Kal and Maya. God Almighty felt that "He is my son, and He and Maya will not trouble these souls." God Almighty asked the souls if they were willing to go to the creation of Kal." So, when He asked the souls, almost about seventy-five percent of the souls were happy to go and reside within the creation of Kal. But, about twenty-five percent of the souls pleaded to God not to do so. So, they pleaded not to go, but then God Almighty said, "I have given My Word and you should go in this creation. And if you feel the need for coming back then I will come Myself to fetch you." And He offered these souls to go to Kal's creation.

So, thereafter, Niranjan and Maya got the store of all these souls and came to Their planes below. And there, Niranjan instructed Maya on how the creation had to be done. From there, after instructing Maya, Kal went to Sweth Sunn and He sat for meditation. And He is meditating for God Almighty there today also.

So there, from five elements, Maya started creating bodies within which the souls would be staying. And 8.4 million bodies or forms or species were created. And, in each body, Kal sat as the mind, and Maya put in five of Her agents, which are lust, greed, anger, ego, and attachment.

So, thereafter, the soul got in this illusion and got embroiled with all of these five agents and the mind, and soon forgot its True Home, and soon forgot God Almighty.

So, Saints come to awaken the soul, and They remind them of Sach Khand-Sat Lok from where the soul has come. They tell the soul, "This is not your world. This is the world of life and death, and your True Home is Sat Lok-Sach Khand." And therefore, to go back to Sat Lok-Sach Khand, we should do our Simran and Dhyan, which is what will take us back.

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So, it is morning time. We have just woken up, and the mind is fresh. A fresh mind and a still mind are good for meditation. We should use this time to sit for our meditation and do our Simran Dhyan.

5

Meditation Talk
02 Jan 2016 – Afternoon

The Five Names Of Simran, And Rising Above The Body Through Connection To The Shabd

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PALTU SAHIB SAYS IN HIS BANI, "A lot of people talk about Naam, but very few people really know about Naam." Then He continues in the Bani, and says, "Only a True Master, tells us about the Naam."

* * *

So, there are more than a hundred crore mantras of various deities that are there currently. But Swami Ji Maharaj says, "All these mantras, which are in letters, which are descriptive, they will all come to an end."

True Naam is that unspoken language, or Shabd, which we get connected to at the time of our initiation. The Naam or Shabd is what the True Masters give us, which resonates at the back of the Eye Center. That is beyond description, and that will not end like other mantras. That Shabd has come from Sat Naam and is resonating at the back of the Eye Center at the Tenth Door. And that is what illuminates and gives the energy to the body. That Shabd is called Naam by the Masters.

So, during initiation, when the Masters give us Five Names to be repeated, those Names are also descriptive. Those Names are the names of the Lords of the planes above, but nevertheless, as they are letters and descriptive, they also will come to an end. But these letters, these Naams, the Five Names that are given during initiation, there is a lot of charging behind these Names because of the Masters. And that is why there is a lot of power in this Naam. These Five Names are given to us so that we can collect our scattered thoughts and attention, which are outwardly focused now, and by doing the Simran and the contemplation of the Master within, we are able to assimilate all our thoughts in the mind at the back of the Eye Center.

So, when we focus our attention within at the back of the Eye Center with the help of these Five Names and the contemplation of the Master, and we come above and leave all our other nine doors and come to the Tenth, then the Master manifests Himself there. And, with His Grace, the Shabd, or the Sound Current, manifests.

So, the course of these Five Holy Names that are given to us to be repeated gets completed, and then the soul gets connected to the Sound Current, or the Shabd, which is resonating above. And then, through this connection, the soul goes upwards. The whole breadth of worlds within to God Almighty, to Sach Khand, is through Shabd. So, it is through that Shabd only that the soul has come down. And it is on that Shabd only that the soul will rise and go back to Sach Khand.

So, as the soul connects to the Shabd, it starts progressing within, and then it leaves its astral form. It goes into the causal. Then, from the causal, it goes beyond. Both the soul and the Master take the form of the Shabd within, and then, on the Shabd, the soul progresses further and goes up.

To do this, we have to get the Grace of the Masters. And we get the Grace of the Masters by doing more and more Simran and Bhajan. And with that, and the help of the Satsang that the Masters give out in the outward form, we are able to progress within and get His Grace.

It is because of the Satsang that we start developing love and affection for the Master and, slowly, our attention starts getting focused within. Also, when we listen to the Satsang with love and affection, then the karmas that we have on us, those also get redeemed. And that lightens our load, and we are able to progress better within.

As the karmas reduce or get redeemed, the mind becomes purer, and we are able to then progress and go within. So, there is more and more need of doing Simran and Bhajan. To see all the things within, we have to do as much Simran and Bhajan as possible.

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So, the time is good, and the environment and ambience is quiet. We should make the most of this time, and close our eyes, and sit for our Simran and Dhyan.

6

SATSANG
02 Jan 2016 – Afternoon

Leave The 'Me' And 'Mine' Of This World To Attain The Grace Of The Master

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The paathi sings the Bani of Paltu Sahib Ji from the book: Paltu Sahib Ki Bani, Part 2, pg 53

Hamatha mamatha ko dhoor karein
Yaheen tho mool janjaal hai jee.
Hamatha mamatha ko dhoor karein
Yaheen tho mool janjaal hai jee.

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. As I have informed earlier, Paltu Sahib was a very evolved Saint in northern India, and He hailed from Ayodhya. His life was quite similar to the life of Sant Ajaib Singh Ji. He also spent about fifteen years in the practice of pranayama and other spiritual practices, and later, he met a Saint Who taught him the Path of the Surat Shabd, and he practiced that. And He was a very fearless Saint.

So, He points out in this Bani that there is one very core issue, which brings us, again and again, into this world, and that is ego. It is that ego, which keeps bringing us back to this world. It is this 'me' and 'mine', which always keeps bringing us back. And we go to the Saints so that we can sacrifice, we can shed off this ego, and we can shed off this 'me' and 'mine' business.

As we follow the Teachings of the Master and we do our Simran and Dhyan, gradually, our attention gets focused within, and we come out of our focus on worldly matters. And our ego, as a result, also is reduced. And, when we tread on this Path with humility, then we get the Grace of the Masters.

So, Paltu Sahib says, "It is this ego, which keeps bringing us back into this world, again and again. And, only by sacrificing and leaving this, we can get peace."

If we very candidly look at our life, we will see that, when we were born, we had nothing with us and, after we die, we are not going to take anything with us. We came empty-handed, and we will be leaving empty-handed. For these four days of life that we live here, we get so many things, and all these things and attachments that we have here are belonging to Kal and Maya. So, when we come here, we get those things, and when we leave, we have to leave these things

behind. But, because of our ignorance, we start believing that these things are ours. And, day and night, we are thinking about these things and all these attachments. And, when life comes to an end, what happens is, we feel sad.

Chaah achah ko chodi devai,
Yahi sahaj subhaav ki chaal hai jee.
Chaah achah ko chodi devai,
Yahi sahaj subhaav ki chaal hai jee.

When we come to this life, our Pralabdh has already been cast out for us, our karmas have already been cast for us, and we get according to our Pralabdh karmas. So, these Pralabdh karmas, these fate deeds, have already been written on our foreheads before we were born, and we will be getting exactly as per these fate deeds, or these Pralabdh karmas. But, we should not keep getting attached to these.

So, what should be the state of mind of a devotee? He should not be too wishful about these things, and he should not be too sorrowful about these things also. He should live in surrender to the Master and accept the things as they come to him.

Mahatmas say, "Whatever comes your way, be happy in it. Live your daily lives. Go about your daily lives as you would but, in the morning, spend two and a half hours in meditation, and do that regularly."

If we go about our duties, and we spend these two hours, two and a half hours in the morning remembering Him, then the Grace of the Master is always on the head of the devotee, and he will always be graced and get the help of the Master.

Those people who are completely lost in their worldly duties and they've completely forgotten about this practice, and they keep asking for help from the Masters, how will they get this help?

Mor au thor bikaar chutein,
Sab se milai har haal hai jee.
Mor au thor bikaar chutein,
Sab se milai har haal hai jee.

These feelings of 'me', 'mine' and 'someone else's', all these feelings as one does meditation and Dhyan, these feelings wane away. And he gets less attached to all of these, to ego. So, one starts dropping away all of this, and starts loving one and all, as if they are all equal and the same. So, he gets transformed with this meditation and Simran.

The soul is a manifestation of Love. God Almighty is also Love. And the Path for meeting the God Almighty is also Love. So, when that Love manifests within, then we start becoming successful on the Path.

Paltu Sahib says, "In this world, there is nothing like 'mine' and 'yours'. Everyone is the son of God and everyone is equal." So, whatever you have got is as per these fate deeds. And 'mine' and 'yours', which you do in this life, it is only as a result of the fate deeds and the karmas that have been given to you. In your next life then, you are either in the same family, or you may be in a different family, or you may have different associations with people.

So, this whole world is only about give-and-take. It is to come here and redeem our fate deeds, to give what comes our way as per our fate, and to give as per that. And, once this part of giving and taking is over, you leave this body and take the next.

When does this Love manifest within us? This Love manifests when we are able to focus our attention, get it out of the nine doors, and focus on the Tenth Door. And there, we see the Master, and the Master manifests Himself. And there, the True Love for the Master and God Almighty manifests.

So, the Love that one gets when he sees the Master within is the Love the Saints talk about. That is the Love that is required for a devotee to grow on the Path. And that Love keeps increasing as one goes within, and it never decreases.

Paltu jin baasanaa beej boona,
Vohee sahib ka laal hai jee.
Paltu jin baasanaa beej boona,
Vohee sahib ka laal hai jee.

Paltu Sahib says, "The devotee who sacrifices all his desires and wishes for outwardly things and only focuses his love and attention to the Master, he is the true disciple. He is the true devotee."

If you see even the life of Sant Ajaib Singh Ji, and you go to the meditation room, you take the Darshan of that room, then what do you see inside? You'll see a wooden platform. And you see an earthen vessel for water. So that is all, there was no other luxury that He was enjoying. And it is this, when He slept on this wooden platform also, He didn't feel sleepy because, then, that wood was hard.

All of this is for focusing your attention and for the love of the Master. So, all this, why was it done? It was all done for the love of Master. And when one sacrifices, and sacrifices other desires and wants, only for the love of the Master, then why will the Master stay away? Even He comes and showers His Grace.

Paltu jin baasanaa beej boona,
Vohee sahib ka laal hai jee.
Meri meri tu kya karei
Meri maahai akaaj hai jee;
Meri meri tu kya karei

Meri maahai akaaj hai jee.

Paltu Sahib says, "Why are you doing 'this is mine', 'this is mine'? You lose as a result of this behavior of yours."

So, therefore, you should be discerning, like I said earlier, if you candidly look at yourself, then what have you come with? You have not come with anything. And what are you going to go with? You're not going to go with anything. So, a person is born empty-handed, and he leaves empty-handed. When one sacrifices all these desires outside and focuses on the love and affection of the Master, then one starts becoming successful.

Sahib sab kaam sambaar levai
Meri se avai baaj hai jee.
Sahib sab kaam sambaar levai
Meri se avai baaj hai jee.

Paltu Sahib says, "When one sacrifices all his desires and gets in the love and affection of the Master, then the Master looks after and takes care of his desires."

Kirpal Singh Ji had also told Ajaib Singh Ji that there is no need for him to come to Delhi to visit His ashram. And He said, "I will keep frequenting your place." And Kirpal Singh Ji Maharaj used to go once in six months, or thereabouts, to Ajaib Singh Ji's place, which was more than six hundred kilometers away.

In those days, it was very barren, and there were hardly any roads also. And Sant Kirpal Singh Ji used to take all the trouble of going through this place to meet Sant Ji.

So, therefore, when a devotee leaves his desires and truly loves his Master, then the Master also truly starts loving His disciple. Then, on a worldly note also, the Master helps His disciple.

Jiskaa tu daas kahaavathaa hai,
Tisko is baath ki laaz hai jee;
Jiskaa tu daas kahaavathaa hai,
Tisko is baath ki laaz hai jee.

Paltu Sahib says, "Once, as a devotee, you have now come and surrendered to the Master, then the Master also cares for you. He is also mindful of your needs."

So, the essence of Sant Mat is to truly love and have affection for your Master. And when you really have that love and affection for your Master, He takes care of your needs also.

Otherwise, if you just focus on your duties, and you are not focusing on the Master then, sometimes, you do not get that success the way you have desired it.

So, whatever little meditation we do, or Simran we do, that definitely goes to the account of that disciple. But, the thought behind that meditation, and the thought behind that Simran and that affection or love, is also very important. So, all those disciples, who have truly loved their Master, have definitely got in return the Grace of the Master.

Paltu tu meri chod devai,
Teen lok teraa raaz hai jee.
Paltu tu meri chod devai,
Teen lok teraa raaz hai jee.

Paltu Sahib says, "If you sacrifice your ego, then you will rule the three worlds, and you will have the Grace of the Master."

So, if we truly believe that everything that is given to us is with the Grace of the Master, and we say that nothing is 'mine', and everything is what the Master wishes and what the Master has given, then we get the Grace of the Master also.

* * *

In Punjab, there was Guru Arjan Dev, and His disciple, Bhai Manj, was there. Bhai Manj was a very rich agriculturalist and he had a lot of land, which he used to farm. When Bhai Manj heard the Satsang, he had a transformation, and he felt like going to his Guru and taking initiation. So, he went to Guru Arjan Dev Ji and he asked and requested for initiation.

Earlier, in those days, initiation was not as easy as it is today. Masters would take a test of the disciple before giving that initiation.

Guru Arjan Dev Ji noticed that there was a piece of land within this farm of Bhai Manj, where there was this shrine of Sheikh Sarwar. And the whole village used to go there and make their offerings at the shrine of the Sheikh Sarwar.

So, Guru Arjan Dev Ji told Bhai Manj, "Go back and clear that shrine from your farm, level that land, and then come for initiation."

So, Bhai Manj called his farmhands, and some five, ten people in the night broke down that shrine and leveled the land, and then he went back to Guru Arjan Dev Ji and asked for initiation.

Then, Guru Arjan Dev Ji saw within that, yes, he has leveled that land and broken down that shrine. And then, He initiated Bhai Manj.

So, after he was initiated, Guru Arjan Dev Ji started testing Bhai Manj. And, one by one, there were several misfortunes that he suffered. Sometime some cow or some cattle would die, sometime some horse would die, sometime some family member would die and some losses would come.

So, seeing this, all the villagers would keep taunting him, “It is because of that shrine that you have broken that this misfortune has come upon you. And you should now re-create that shrine, and then, you will be saved of this misfortune.” But, Bhai Manj then refused to rebuild that shrine, and he continued.

Now, gradually, all the fellow workers also stopped coming to work, because they also feared this. And, since there were no farmhands, there was nothing to cultivate. So, he had to then make his living by selling parts of his land and making a livelihood from there. So, he started selling his land parcels, sometimes to meet the expenses of some marriage in the family, sometimes to meet funeral expenses in the family. That way, he gradually started selling all the land. And, in about one and a half to two years, he ended up with no land available to him.

So, all the family members also, gradually, were either married away, or they all moved out. He was finally left with himself, his wife, and his twelve-year-old daughter. Then, he felt that, since he was not getting any income, he felt he would go to someplace where there is water and land, where he could work as a farmhand and earn his living. So, they tied two parcels, one was of clothes, and one was of utensils, and they left their house. One parcel was carried by his wife and one by himself, and they moved away.

He moved to a place where there were canals, and there was some water in some other people's land, and there he built a small hut and he was working as a farm laborer.

So, Arjan Dev Ji once then contemplated, and He sent a letter through a sevadar to Bhai Manj and He said, “Hand this letter over only after you are paid twenty rupees.”

So, this sevadar met Bhai Manj and he brought this letter and Bhai Manj was very pleased to hear about this. And, when he asked for that letter to be given to him, he said, “No, you have to give twenty rupees, and then I will hand you this letter.”

Then, he went into his house and asked his wife, “What can be done to give these twenty rupees?”

So, she took out some jewelry, which she had saved, and this was about half a kilogram of silverware and gold jewelry. He took this jewelry and went to a jeweler’s shop and, in exchange, he got exactly twenty rupees. He came back, and then, he offered that twenty rupees for that letter.

When he took this letter, that sevadar left with his twenty rupees, and then Bhai Manj was very happy. He opened this letter and he read this letter. It read, “How are you? I hope this finds you in good health. I am also fine here. And good wishes to you.”

So, Bhai Manj was very pleased to read that letter. He was very happy that his Master had remembered him. Sometimes he touched that letter to his chest, sometimes to his head, sometimes to his eyes, and he was very happy.

So, six months passed by. Once again, Arjan Dev Ji wrote another letter and sent a sevadar to Bhai Manj and, again, said that he should collect twenty rupees for that letter.

Again, when he came and offered that letter, when Bhai Manj asked for that letter to be opened, he said, "You have to pay me twenty rupees for this letter."

So, Bhai Manj once again went and talked to his wife on what could be done to get that twenty rupees. Now, they had already sold off their jewelry, and they didn't have anything else to take to the pawnshop, or collect any further money, so they thought between themselves. Then, Bhai Manj remembered that there was a wealthy farmer in a nearby village, who had once asked for one of his daughter's hand for marriage for his son and, at that time, Bhai Manj had refused to give his daughter in marriage to that family. So, he said, "Maybe that daughter I didn't give, but I have this daughter, so I can maybe go there again and request for her hand to be offered in marriage and, in view of that, he can give me twenty rupees."

So, when he went to that farmer, that farmer was a wise man, and he felt, "Bhai Manj is very poor and he is wandering around, so his daughter is also suffering these hardships along with him. Why not do what he is suggesting? And, that way, his daughter will also be happy in our family." And he accepted the offer of Bhai Manj, and he married that daughter to his son and offered twenty rupees to Bhai Manj.

So, when Bhai Manj opened this letter it was written, "In whatever state you are right now, come to the ashram."

He immediately told his wife, and then, they felt they had only very frugal belongings of clothes and utensils. So, they packed that and went to the ashram.

This is a story of around six hundred years back. And, in those days, there weren't many travel modes. So, Bhai Manj, when he and his wife went to the ashram, they walked for about a day and a half, and then they reached the ashram. And when they reached the ashram, they were standing in the queue for taking Darshan of Guru Arjan Dev Ji. And when Bhai Manj bowed there to the Guru to take His Blessings, Guru Arjan Dev Ji ignored him and He looked the other way. He pretended that He didn't take notice of this.

Guru Arjan Dev Ji was talking to somebody and He didn't notice Bhai Manj. So, Bhai Manj bowed and took the Blessings, and walked away. And, that way, Bhai Manj and his wife were doing seva at the ashram, and about a week, week and a half passed that way.

So, next when his wife was standing in the queue for taking Darshan, Guru Arjan Dev Ji asked the sevadar, who was standing a little ahead in the queue, and He asked him, whether Bhai Manj has come to the ashram. He inquired with him. So, his wife was actually listening, and so when Guru Arjan Dev Ji asked the sevadar whether Bhai Manj has come, he said, "Yes, he has come. And he is doing seva."

So, Arjan Dev Ji said, "So, he eats here and he does seva. So, what is he?" (He said, basically, he is doing seva and he is eating in the ashram, and he is not really saving much.)

So, his wife was listening to all of this, so then, she went and met Bhai Manj and she told him about this incident.

Bhai Manj then told his wife, "Yes, Gurudev is saying the right thing. He is saying we are eating here and we are doing seva, so there is nothing that we are adding to the ashram. So, what we'll do is, we'll stop eating here." And he said, "We will not have the food here." He advised his wife, "You clean the utensils in the langar, you clean at both the times, but don't have food in the langar. And, what I will do is, I will go early morning and I will cut wood, and I will collect that wood, making two parcels. So, one parcel I will give as seva in the ashram, and the other parcel I will sell in the market, and with whatever money I get from that, I will buy some food, like puri bhaji, and that I will bring for you and me, and we'll eat that. So, that way, you will be able to do your seva free of anything that you take from the ashram, and I will bring this wood, and I will also be doing seva free, without eating anything from the ashram."

So, this way, about six months elapsed and every day he would bring one parcel of wood cut from the forest and give it as seva in the ashram. And the other, he would take to the market, sell it, and buy food with that. And, with that, he and his wife would eat.

So once, while he was doing this, there was a storm. There was a lot of dust and a lot of wind. And, while he was carrying these wood parcels on his head, there was a very strong wind, which was pushing him back. And, as a result, he fell in a well, which was there in that forest. And there was about four feet of water, but he fell in that and he was holding those wood parcels.

So, it was nine o'clock when this happened, and Guru Arjan Dev Ji was giving His Satsang at that time. And, as soon as this incident happened, Guru Arjan Dev Ji stopped that Satsang and, immediately, ran towards the forest. While He was running to the forest, His sevadars also started following Guru Arjan Dev Ji. So, He advised one of them to bring a ladder and a rope also with him.

So, this well was about two kilometers away. When Guru Arjan Dev Ji was running there, He stopped about a furlong before the well, and then, He instructed His sevadars, "Go down further, one furlong into that forest, and there is a well there. And, in that well, Bhai Manj has fallen. Get him out of that well."

So, Guru Arjan Dev Ji stood a furlong before, and He stood on purpose there, and the sevadars then eased the rope into the well to get Bhai Manj out. Now, when they asked him to hold that rope and climb out, he said, "No, first you take this wood, which I've cut for the ashram."

Guru Arjan Dev Ji had purposely stood at a little distance, to see how these people talk, and when these people were there, away from the Guru, when they threw this rope, Bhai Manj said, "You take this wood up."

They said, "What are you talking?"

He said, "No, this wood belongs to my Guru. I have to give that."

They said, "What 'Guru', 'Guru' are you doing? Because of your 'Guru', 'Guru' you have lost all your wealth, you've lost your farm, you've lost your family, and you are in this hole, in this well, because of that."

So, Bhai Manj said, "No, no, don't talk like this about my Guru."

Then, they said, "Okay we'll ease the ladder inside the well."

So, he climbed up a little with that wood. And then, he tied a rope and they pulled up the wood first, and then Bhai Manj climbed out. And that's when Guru Arjan Dev Ji also ran towards that well.

So, Guru Arjan Dev Ji then embraced Bhai Manj and He blessed him. He graced him and He said, "Whomever you give Naam, he will go straight to Sach Khand." He said, "I am very happy, and I'm very pleased with your seva. So, you ask what you want and I will give you. If you want, I will take Kal out of the three planes, and I will give you these three planes to rule."

But, Bhai Manj said, "No, no, no, I don't want these three planes. If I have got You, then I don't need any other thing. What am I going to do with all of that?"

So, Guru Arjan Dev Ji said, "No, I'm very happy with your seva. So, you ask for something."

Bhai Manj then said, "There are going to be very difficult days in Kali Yuga as we go forward. So, my request is that these kinds of things and these kinds of tests not be done on disciples."

So, he took all this pain, and he underwent all this difficulty, and that benefit now goes to all the disciples. Any one Saint, when He passes any rule like this, then all the Saints follow that, and all respect that. And that is why this now is the prevalent practice. So, in earlier days, when a disciple would get fully ready to imbibe the Grace of the Master, only after that, he was initiated.

* * *

So, after Swami Ji Maharaj, now the doors have opened. And, now, initiation is easier. A soul is initiated, and even if he is not up to it, They know that, if not in this life, then the next life, he will come. Because the seed of Naam is indestructible, and once the disciple is initiated, once the soul is connected with the Shabd within, then that soul has to reach Sach Khand.

Paltu tu meri chod devai,
Teen lok teraa raaz hai jee.

Paltu Sahib says, "If you leave this 'me' and 'mine', then you will be able to rule the three worlds, and you get the Grace of the Master very easily."

Paltu tu meri chod devai,
Teen lok teraa raaz hai jee.
Paltu tu meri chod devai,
Teen lok teraa raaz hai jee.

Radhaswami.

7

Meditation Talk
03 Jan 2016 – Morning

The Mind Becomes Pure Through The Connection With The Shabd

SAINTS AND MAHATMAS ALWAYS TALK about focusing our attention at the Third Eye. Currently, our attention is focused outwardly towards the worldly things and worldly matters. By doing Simran and by contemplating the Form of the Master within at the Eye Center, we gradually bring this attention and focus it within, and make it steady there. This is a very gradual process because this habit of our outwardly focus is not of this lifetime alone. It is of crores and millions of lifetimes before this. So, by doing this, it takes time, and it is a gradual process; but, one get's success in this by having devotion and faith in the Master, and by doing continuous practice.

This is all based on our love and devotion and affection of the Master. The more we focus at His Lotus Feet, and the more we have love and affection for the Master, the faster we shall be successful.

So, currently, our mind is focused outward. By doing the Simran Dhyan and focusing within, we get to know the Reality, and we start focusing more and more at the back of the Eye Center.

But the true transformation takes place when we manifest the Naam and the Form of the Master within at the back of the Eye Center because, once we see the Master within, then our faith becomes absolute. And when we hear the Sound, the Shabd within, then our mind, which has been spoiled for so many years, gets attuned within.

The mind likes all these niceties, and it's looking at all of these outwardly. But what is the best thing, the sweetest and most enjoyable thing, is the Shabd within. And, once the mind gets in touch with that Shabd, it gets completely intoxicated there. So, once the mind gets connected with the Shabd, it becomes pure, it becomes sublime, and it realizes its reality, that it is part of the Brahm and not this body, and it gets ready to go upwards.

As long as it is not connected with the Shabd inside, it keeps disturbing and opposing you. The mind, once it gets in touch with the Shabd, it gets intoxicated there.

It is said that, by thousands and crores of other practices, the mind will not get attuned, and it will keep opposing you so long as it doesn't get this enjoyment of the Shabd within.

So, the mind, which is the enemy of the soul today, and doesn't allow it to practice and go within, becomes the greatest friend of the soul once it gets intoxicated with the Shabd. And then, the two of them rise within and go to the Brahm where, in the Brahm, the mind merges with the Brahm, and the soul gets free of the bondage of the mind and goes upwards.

So, continuously, we should do our Simran. And the more we have affection and love for the Master; we will be successful that much faster.

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So, it is morning time. Our mind is fresh, and it is quiet. A quiet mind is good for meditation. We should make the most of this time and sit for our Simran and Dhyan Bhajan.

8

Meditation Talk
03 Jan 2016 – Afternoon

The Human Body Is The Special Form, The Door To Salvation

ALL SAINTS HAVE TALKED about the greatness of this human form. Rishis and munis have also called this 'the body of the man and God.' This is the pinnacle of all the 8.4 million life forms that are there. So, all the Saints have talked about the greatness of this human body. And after crores of lives, one gets the benefit of coming into this life form. This has a specialty, which is not in any of the other life forms. The God Almighty has put His whole Kingdom within this life form and has sat within. God Almighty has kept sixteen planes within this life form, and He has kept thirty-three crore gods and goddesses within this life form. And all the lords of all the sixteen planes are also sitting in this life form.

* * *

Someone once asked Tulsi Sahib, "How can so many planes be kept within this human body? And, while meditating, is it that we break something above in the head, and we go above and go to these higher planes?" This was asked by a favorite disciple, a good disciple of Tulsi Sahib. Hriday, his name was.

So, Tulsi Sahib said, "No, everything is contained within. It is from the temple upwards. All the other planes are above the Eye Center."

So, even Sheikh Taqi was told by Tulsi Sahib, "It is in these four inches of the forehead and above, that all of these planes are contained."

So, our soul does not go outside. It is within all of this. So, Tulsi Sahib has said, "If there is a sesame seed within, it is the sesame seed of that Third Eye with which you see. And, when you see beyond this Third Eye, you see beyond the sesame seed, then you will see all these sixteen planes."

So, once we reach that Third Eye, or that sesame seed, then with the Grace of the Master, the Jyoti is manifested; that is, the soul and its Light and the Sound Current are manifested. And on this Sound and this Light, the soul goes upwards. So, both these things are very necessary and essential.

And earlier, when initiates were given initiation, Baba Ji used to ask them, "If, in the night we are in a dense forest, and there is complete darkness, then what will we do if we have to find our way?" So, during this initiation, He would ask this question to the disciples, and then He would explain, "If you are in a dense forest, and it's dark, and you are unable to see, then what you should do is, you should first sit quietly and try to listen. Listen for any sound of a dog barking, or some children shouting, or some radio somewhere, or some noise of that sort. And, if you hear that, then you know that in that direction there is a village or there is a town or a settlement in that direction."

So, that direction is established by the sound. You know from the sound that you have to go in that direction. And it is not enough only to know the direction, because on the way there may be a crevice, there may be uneven terrain, there may be a snake or scorpion. There could be so many other things, which could hurt you. So then, what you do is, you take help of some light, some torch, or some other light, which can illuminate the path so that you do not fall on the way and do not hurt yourself.

So, two things are essential. One is the sound, which shows you direction. And second is the light, which illuminates the way. So, to go within also you need these two things. You need the Sound, and you need Light to go upwards.

So, on this Path of Spirituality also, you need these two things. You need Sound, and you need Light. So, the Sound takes you in the correct direction. And, with the Light, you see with illumination. You see the plane around you, and the Sound guides you.

So, God Almighty in this human form has kept all these sixteen planes. He has kept this Path so that the soul is guided back to Him. And He has kept the means to come there also so that the soul can come and meet Him. And He is sitting there within, within the human form.

So, the human body, or the human form, is the Door of Salvation. In these 8.4 million life forms, this is the only door available to us for salvation, for going and meeting God Almighty.

Otherwise, if we miss this door, miss this opportunity, then we go back into that world, into the ocean of this world, and again, go into the cycle of life and death. So, once you miss this door, then you go back into that 8.4 million life forms. You become a tree or a plant somewhere. After that, you become an insect, then a bird, and then an animal, and so on and so forth. You keep getting promoted over a period of long years. So, after crores of lives you have got this wonderful human form and, with the Grace of God Almighty, you have got the company of the Masters Who have shown you the way.

Both these things are available today to you. So, we should make the most of this opportunity. And we should take this opportunity of getting out of this ocean of this world, of this sorrow, and all these life forms, and get salvation in this life itself.

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So, this time is good. We should make the most of this time. It is quiet. We should sit, close our eyes, and sit for our Simran and Dhyan.

9

SATSANG
03 Jan 2016 – Afternoon

Wake Up From The Sleep Of Delusion Because Every Breath Is Very Important

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The paathi sings the Bani of Sant Kabir Sahib from the book: Sant Kabir, pg 238

Kabeer khet kisaan ka,
Mirago khaaya jhaad
Kabeer khet kisaan ka,
Mirago khaaya jhaad
Khet bichaara kya karei,
Jo dhani kare nahi bhaad.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. Kabir Sahib points out, "In a farm where the deer come inside the farm and eat the crop, what is the mistake of that farm?" So, Kabir Sahib says, "It is not the fault of the farm. It is the fault of the farmer who has not taken appropriate precautions and allowed his farm to get eaten away by the deer."

So, this is similar to the life, like the precious body that is given to us, the precious jewel that is given to us. Kabir Sahib says, "I beat the drum and I say that, with each breath that we take, we are losing the three planes, the three kingdoms, with each breath." God Almighty has given us a store of breaths. And, with each breath that we take, we are gradually eroding that store; we are completing that and emptying that store. So, if we are wasting that store, we are wasting those breaths, then it is not the mistake of the body or God Almighty. This loss is the loss of the soul. It is the loss of the mind. Both the mind and the soul have to then travel again through the ocean of life and death.

Therefore, Mahatmas say, "Use each breath very carefully and be very mindful of each breath and, while you are doing that, collect the wealth, which will go with you, not the wealth that will be left behind." Because your store of breath, like the farm, is being eaten away by the five vices, which are lust, greed, anger, attachment, and ego. And, that way, we are depleting our store of very precious breath. So, if we do not protect our breath, our loss of breath from these thieves then, at the end time, we repent, we have to go empty-handed, like that farmer whose farm is eaten by the deer.

Basar sukh na rain,
Sukh na sukh supne maahi,
Basar sukh na rain,
Sukh na sukh supne maahi,
Jyo nar bichude naam se,
Tinko dhoop na chaayi.

Kabir Sahib says, "We are unhappy during the day. We are also unhappy during the night and, even in the dream, it is dream state." So, Kabir Sahib says, "If we do not procure the Naam from the Masters, then we have wasted this life, we have wasted this precious store of breath."

Most of us think that we have come to this life to enjoy, to make the most of things and luxuries available to us, and we should enjoy our life and live it to the fullest. But Mahatmas caution us, "No, you have not come here for enjoying these luxuries. You have come here to get riddance of this ocean of life and death. And this is the only opportunity that you have to use."

We spend our times with our families. This is what all the 8.4 million life forms also do. They also procreate. They also look after their loved ones, their young ones. And they also spend a lifetime doing that. It is this precious form that we have now. We should not waste it on the same lines as the rest of the life forms.

Without Naam, we do not get happiness and enjoyment during the day or the night. Nanak Sahib says, "The whole world is unhappy. Only the person who has the support of the Naam, he is the only happy person."

So, our karmas lead us to hell or other miseries, or they lead us back into this ocean of life and death.

Kabir sothaa kya kare,
Kyon nahi dekhai jaag
Kabir sothaa kya kare,
Kyon nahi dekhai jaag
Jaa ke sang se bichudaa,
Vaahi ke sangh laag.

Kabir Sahib says, "What will a person who is asleep do? Wake up from this delusion and remember the one who has sent you here."

All the life forms that we have gone through and this human life we have got, all those life forms are like the night. The night has passed and the day is come. This life form has been given as a 'day' to you. Mahatmas say, "Wake up in this day, and get working for your true work that you have come here for."

So, what is your work here? Your work is to get rid of all this ocean of life, and get rid of all these miseries, and go back to your True Home, to your True Father.

Kabir sothaa kya kare,
Uti kai japo dayaar
Kabir sothaa kya kare,
Uti kai japo dayaar
Ek dinaa hai sovanaaa,
Lambe paav pasaar.

Kabir Sahib says, "Wake up. Wake up and do the Simran and Bhajan of the Masters because, if you don't do that then, one day will come when you will sleep permanently. And then, after that, you will not wake up."

We often believe that we wake up and go about our duties, go about our work, but Mahatmas say, "That is a delusion and sleep. You are in delusion, and you are asleep while you are doing all of that." The only time you are awake is when you are really spending time for doing your Simran and trying to get connected with the Master and God within. So, Mahatmas say, "Wake up from the sleep of delusion, because every breath, every second, is very important."

Even at the end time, a doctor may put some artificial ventilation and keep our body alive for some time longer, but that is not really staying alive.

You have come with calibrated and counted breaths that have been given to you. And you will live a life only to the exact count of those breaths that have been given. And, beyond that, there will be no life.

Kabir sotha kya kare,
Sothe hoye na kaaj.
Kabir sotha kya kare,
Sothe hoye na kaaj.
Brahma kaha sandigha,
Sunee kaal ki gaaj.

Kabir Sahib says, "Wake up. Because after a while, when death comes, even the throne of Brahma shakes. After that, nothing can be done. So, wake up now."

When the final time comes, the end is quite painful, and at the back of the Eye Center, the agents of death come and they knock at the soul, and they say, "The time is up!" But, the soul is so much lost in this delusion that it refuses to wake up. The agents of death knock and try to take it back.

Now, the soul sits at the back of the Eye Center, and its attention is focused in the body within. So, it refuses to withdraw that attention. And the agents of death are there to take it back.

Eventually, what they do is, they lock the faculty of talking. They lock the tongue, and then, they pull the attention of the soul up to the back of the Eye Center, and this is a very, very painful process. And the attention is so much spread in each and every cell of the body, that when the agents of death pull this attention back then, with each cell of the body, it is like thousands of scorpions, thousands of snakes, biting the soul from each and every cell when it is pulled out. And that is how, through this very painful process, the agents of death pull up the attention of the soul and relieve him.

So, Kabir Sahib says, therefore, "Wake up and do this practice, while you can, in your current form, because if you don't do it and you don't evacuate your attention then at that time of death, the agents of death will come and evacuate this."

The only difference is, where it is a satsangi, the Master Himself comes to take the soul and the attention up.

Apne pahre jaagiye,
Naa padi rahiye soy
Apne pahre jaagiye,
Naa padi rahiye soy
Naa jaanau chin ik mein,
Kis ka pahara hoy.

Kabir Sahib says, "Wake up and use the time. The time given to you is between 3:00 AM to 6:00 AM. And that is the time that you should spend for doing your meditation and Simran."

So, Kabir Sahib says, "Use that prahar, or use that time, and use it for this practice of waking up." Because this time, which is given to you, is the time that you have. After this, you don't know whether the next time is there with you, or it is not there.

Chakvi bichuri rain ki
Aan mile parbaath,
Chakvi bichuri rain ki
Aan mile parbaath,
Jo nar bichude naam
Se divas mile nahi raath.

Kabir Sahib gives an example, and He talks about a particular type of bird, a chakor. And in this, the male and female, during the day, stay together, but it appears that they are cursed by someone so that, during the night time, they both sit and stay separately. If one is at this side of

the lake, the other one is at the other side of the lake. And they both keep calling out to each other in the night.

So, Kabir Sahib says, "Those birds are cursed in the night. They are separate, but during the day they, nevertheless, come together. But, unfortunately, their soul without Naam is separated from the God Almighty, and it stays completely away unless it is connected by Naam."

The other quality of this bird is also that it does not drink water from any other source. With the first drop of the swati nakshatra, it only takes that drop and drinks only that drop of water. And, otherwise, it remains thirsty throughout the year. So, these birds, they do not drink any other water.

Once, Kabir Sahib was strolling on the bank of the Ganges, and there He saw this bird, which was very thirsty, and it was crying out for that water, which it required. And, because of the thirst, it fell in the Ganges; it fell in the river. But, because of this quality of only drinking that one first drop of rain, it did not open its beak, and it did not drink that water of the river. Had it drunk that water, it would have stayed alive. But it gave away its life; it sacrificed its life, for that particular quality, which it wanted to maintain.

So, Kabir Sahib has written a poem on this. When He saw this, He was very touched by this, the quality of this bird, and then He wrote a poem saying that this quality of this bird, that when it fell in the river, it didn't open its beak, and that is a quality, which few others would imbibe.

So, that is a quality, which devotees should also imbibe. They should also have the quality of this kind of bird.

Deen gavaayo dhuni sangh,
Duni na chaali saath;
Deen gavaayo dhuni sangh,
Duni na chaali saath;
Paav kulhaadi maariyaa,
Moorakh apne haath.

We get so intoxicated, or we get so outwardly tied up in this world and all the activities, that we have made the world our God; we have made our conscience a manifestation of this outside world. And this is akin to a person who strikes an axe on his own foot and who cuts his own foot. This world has never become anyones. We can never hold this world. It has never belonged to anybody. And so, when we spend our precious time and follow this, and make this world everything that we have, then we are being foolish, and we are cutting our own foot.

So, again and again, Mahatmas point this out, that we should get out of this obsession of this world, and get our attention and focus at the Feet of the Masters.

* * *

And Sawan Singh Ji Maharaj has said this also. Sawan Singh Ji's mother, she was unwell, and Sawan Singh Ji Maharaj had his duty at the ashram. So, Jaimal Singh Ji Maharaj manifested within Sawan Singh Ji Maharaj's mother, and He indicated to her that her time had come and that He would come the day after to take her soul. Jaimal Singh Ji Maharaj had given Darshan on Saturday and He had told her that, "I will come and take you on Monday."

And she then telephoned Sawan Singh Ji Maharaj and informed him of this. She informed him, "Jaimal Singh Ji Maharaj is going to come and take me on Monday in the afternoon. So, I think you should come."

Now, it so happened that, Sawan Singh Ji Maharaj was doing his duty in the ashram, and there were some committee meetings, and there were a lot of discussions and other seva. So, in all that, he was not able to go and meet her on Monday.

At the designated time, Jaimal Singh Ji Maharaj came again within the mother, and He asked her whether this gentleman has come, her son has come, to meet her. He asked her, and she said, "No, it seems he couldn't make it today."

He said, "Okay, never mind, I will come tomorrow afternoon to take you."

So, on Tuesday, Sawan Singh Ji Maharaj came and he met her and he spent time with her. And, in the afternoon then, Jaimal Singh Ji Maharaj came and He took her soul.

So, the Master comes within two to three days before death, and He informs the soul that He is going to come and take the soul. This is for those who meditate, who spend time doing meditation regularly. To them, the Master comes, and He informs two or three days before death that He is going to come and take their soul, and then, He illuminates them within, and they can hear the Sound and see the Light within for those three or four days before death.

So, our mind is otherwise outwardly focused. Once the Master comes and He shows the Light within and the Sound, then the mind hears that Sound and then forgets all about the outside world and gets focused inward. So, we should do our meditation. The Master, Who has given us initiation, He in the Shabd form, in the form of Sound, is sitting at the back of the Eye Center.

Sant Ji used to always say, "The Master is immortal and the soul is immortal. And it is these outward bodies that have to be shed. And the Masters then are in the form of the Sound and Shabd within."

So, the Masters, after They leave the body, Their soul sits in the Brahm. And, from the Brahm, They are then managing all of Their devotees. When the Masters leave the body, we should not get disappointed, because the Master is always within us and in the form of Shabd within.

So, just like before, when They are in the body, even after They leave the body, we should continue to have the same love and affection for Them. And we should do the Simran of the Five Names that They have given us.

Kul khoye kul ubarai,
Kul raakho kul jaay;
Kul khoye kul ubarai,
Kul raakho kul jaay;
Naam akul ko bhetiyaa,
Sab kul gayaa bilaay.

Kabir Sahib says, "Oftentimes, because of our egos, we do not want to show that we are doing meditation or we are doing Simran."

Oftentimes, people feel that because, if I do meditation, or I do the devotion of my Guru outside, then it will not reflect well on my family, it will not reflect well on my clan.

Kabir Sahib says, "Those who do this to safeguard, or to protect their ego or their clan, those clans will no longer continue. Only when you do your meditation and you focus and have your love and devotion to the Master; those clans will flourish."

So, when the soul does the meditation and goes within and gets connected to the Sound Current, that is the real clan. Outside, all these are not really clans. The real clan is God Almighty and the soul being connected with God Almighty because God has not created any caste. He has not created any clan here. He has only created two forms, a male and female.

Sikhism started only about six hundred years back. Likewise, the Mohammedans, or the Muslim culture, were not there about sixteen hundred years back. Only after Mohammed Sahib came, then the Muslim religion started. Likewise, also Christianity started about two thousand and fifteen years back. So, it was after Jesus Christ came that Christianity started. Likewise, about three thousand years back, Buddhism started after Buddha. So, therefore, all these religions, castes, clans, all of these, have been created by us. And God has not created any of this.

Therefore, we should rise above all of these religions and all of these other caste-isms, etc., and do the practice, as told by the Masters, and go within and get connected with God Almighty.

Outside in the world, maybe caste-ism is not so much but, in north India, there is a lot of caste-ism. There's upper caste, lower caste, and all of that, but all this caste remains only during the time the body is there. Once the person dies then, after the funeral, only you are left with two handfuls of ash, and all this caste is left behind here. And you do not carry this caste to the Lord of Judgment. With the Lord of Judgment, there is no caste there. So, the Lord of Judgment only asks two things, "What have you done good, and what have you done, which is bad?"

Duniyaa ke dhoke muyaa,
Chaala kul ki kaani;
Duniyaa ke dhoke muyaa,
Chaala kul ki kaani;
Tab kya kul ki laaz hai,
Jab lai dharai masaan.

Kabir Sahib says, "We now are not doing our practice, or what has been told to us, and we are carried away by our ego, and we are embarrassed with the real religion. But then, after death, there's nothing. There is no religion, and nothing is left."

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During Swami Ji Maharaj's time, His disciple Saligram was there. Now, Saligram was a brahmin by caste, and he was a very, very learned person for that time. He had done his PhD., and he was the postmaster general during that time. He was in charge of the entire post for Uttar Pradesh. Now, he used to do seva of Swami Ji Maharaj. And, in those days, there was no water in the ashram, so he used to carry water from the river Ravi, and then, he would carry it to the ashram. So, that was his seva and his duty of carrying buckets of water, every day, to the ashram.

When he would carry these buckets of water through the by-lanes of Agra, oftentimes, his relatives, who were there and staying in those by-lanes, they would taunt him, "You are a person of such high stature. You are a brahmin and of such high caste, and you are doing all of this work for a kshatriya." Because Swami Ji Maharaj was a kshatriya by caste. So, they used to keep taunting him, but he would ignore all of this, and he continued to do the seva.

Oftentimes, they would get so irritated that they would then bang the door when he would pass. So, those family members had got very frustrated by even taunting Saligram Ji, and they used to close the doors of their houses when he would pass to belittle him.

But then, he continued to do the seva, and he wondered why these people are now not coming out and taunting him? So, he said, "Maybe they are not noticing that I'm going and I'm passing." So, he tied these anklets. You know when you dance you tie these anklets. So, he used to tie those anklets, which made noise, and every time thereafter, he carried the buckets wearing that, so that would make noise as he passed their houses.

So then, sometimes, when they would see what was that noise outside, and they would open the door, they would see Saligram passing with these buckets of water, and they felt that this person has eaten the food of the kshatriya and he has a mental problem now.

That would encourage Saligram Ji even more to do his seva, and he kept doing his seva, and they kept getting angry at this. So, he did this to make his ego more sublime. And this is the way with the seva.

The Masters use this as a measure, as a means to reduce the ego that we build within ourselves. So, by seva, we crush this ego, and we make our mind more sublime.

* * *

Raja Bharthari and Gopi Chand were very well-known kings in Rajasthan. They had renounced their kingdoms and were living ascetic life for about ten to twenty years. And once, Gopi Chand and Bharthari, they had gone out and they had stopped by at a potter's. They used to do yoga abhyas together. They would do this practice together. And once, they had gone and they stopped by at a potter's place.

So, they had both spent almost twelve years in the Himalayas in the practice of yoga. And then, after that, they had come down at a village. At the outskirts of the village, they had made a small hut in the landholdings of a potter. And there, they would stay and do this practice, and they would go to collect alms, both of them.

So, gradually, people came to know that this is the great king Bharthari and Gopi Chand, and they are staying in this village, and they are both yogis. People started coming to seek their blessings and, gradually, this word spread. And all that spread to the king of that area. So, the king also felt that such a great king Bharthari has left his kingdom and has sacrificed his kingdom and has taken to becoming a recluse, a yogi. So, he would have definitely got some enlightenment, and the king felt that he should also come and meet and take the blessings of Bharthari.

So, he set out a date and he and his kingsmen and his family, all of them, decided to go on that date. So, on that date, the king left for seeking the blessing of Bharthari and Gopi Chand. And, along with him, his kingsmen came, his family members came, his army came, and the people around that kingdom started coming. And there was a big procession that started towards these people.

Now, hearing that sound and the noise, Bharthari asked Gopi Chand, and they were wondering why there was so much noise and where this was coming from? So, they called that potter, and they asked him, "What is happening?"

So, he said, "The king and all the kingsmen, they are all coming. They have heard of you, and they're all coming to meet you and seek your blessing."

So, the two of them felt alarmed and spoke to each other, and they said, "Look, we have sacrificed all our stature in order to get rid of our ego about all of that, and we have become

yogis, and we have become recluses. Now, once again, this whole status and everything is coming back to us, and again, we are getting drawn back into that society. So, we should do something to get rid of this." So, both of them decided, "Okay, we should do something to discourage all of this limelight that we are getting here."

So they both took bags like they used to take for alms. They took one bag on each of their shoulders, and a stick with that, and they sat in preparation.

When the king and all the kingsmen came and settled down outside the hut, they all set their chairs and they sat down, waiting for them to come out.

These two came out of their hut with their bags and the stick, and Bharthari told Gopi Chand, "Look, I'm going to go to east today because, yesterday, you had gone, and you got all this puri and halvah, and you didn't give me anything. You ate it all alone."

So, Gopi Chand said, "No, no, no, you had gone there the other day, and you had got all those sweets, and you ate all the sweets alone. So, I will go."

So, they both started fighting with each other. They both got into this argument, and then, they got into a fistfight.

Looking at all of this, the king was bewildered, and he wondered, "How can these people be recluses and yogis? They are just fighting for food. I don't think they are really evolved souls." So, they got disappointed, and then all of them walked away.

Once they all left, these two felt happy and satisfied with what they had done. They felt, "Okay, now all the flies have flown. So, now, we are at peace."

* * *

So, the Mahatmas do such kind of things quite often to get rid of their ego and stay on the Path.

Kul karani ke kaarne,
Hamsa gaya bigoy;
Kul karani ke kaarne,
Hamsa gaya bigoy;
Tab kya kul ki laaz hai,
Chaar paav ka hoy.

We often don't do devotion. We don't do the practice, feeling embarrassed of what our religious outlook will be, what our clan will think, or what our families will think, or what our friends will think. But Kabir Sahib says, "What will happen when you die and you go and become a buffalo or a cow somewhere? What will you meditate at that time?" So, when you are a cow or a

buffalo, what clan will you have? What friends will you have? And, at that time, you will not even be wearing clothes, so what are you embarrassed about?

So, therefore, Kabir Sahib says, "You should not stop doing your devotion and your practice and feeling embarrassed for all the outwardly caste, creed, society, and all of that." Because, after all of this, anyways, is irrelevant. Because, if you lose this opportunity of doing it, then you can become a plant somewhere, a tree somewhere, an insect somewhere, and you have to suffer great hardship in those lives. And because of your embarrassment today, and you're feeling like this, you are standing away from your devotion. And you're losing and missing this opportunity.

Kul karani ke kaarne,
Hamsa gaya bigoy;
Kul karani ke kaarne,
Hamsa gaya bigoy;
Tab kya kul ki laaz hai,
Chaar paav ka hoy.

Radhaswami.

10

Meditation Talk
04 Jan 2016 – Morning

There Is No Pilgrimage Like Satsang

LIKE I HAD PRAISED THE IMPORTANCE of the human body and the human life yesterday, and like all Saints have praised the human body and human life, likewise, Satsang has also been praised by all Saints. There is no pilgrimage like Satsang. When we go to Satsang we come to know of the Reality. We are able to discern between truth and falsehood, and we come to know the importance of the human life. We should go with all our love and affection when we sit and attend our Satsang because, in that, we get the glory and greatness and we get the Grace of the Master.

* * *

I used to do the deity worship of Hanuman. This was from a very tender age, till I was about fifteen. And then, I met someone who spoke to me about Durga. I started praying and doing 'Omkar' jap and worship of Durga after that.

So, I was about sixteen, seventeen years then, and one guru had given me a jap of 'Omkar', and the worship of Durga. I used to do that very regularly. There was a fast to be kept every Monday, so I used to fast on Mondays and regularly do this jap. I used to do this very lovingly and I used to work in a mill.

On Mondays, I would fast, but I would still go for work. And when I came back from work, I used to do the puja of Durga and I used to do the jap, and then I would distribute parshad on that day.

So, I followed that very lovingly and with devotion, and as a result, I got what is called vakyasiddhi, which is a mystic power. What I would say would happen and would become true.

Now, once when I was going for a walk in the evenings, (this was by the seaside in Worli), when I was returning, I saw this board saying 'Radhaswami Satsang' by Baba Somanath Ji in the evening, 7:00 to 8:00. There was no person present there. It was a board and there was a photograph of Sawan Singh Ji Maharaj and Somanath Baba Ji. A Satsang was playing on a tape recorder. Baba Somanath Ji was in Bangalore then, and I listened to that Satsang with a lot of focus and attention.

So, when I listened to the Satsang, I had a lot of questions in my mind, and those got answered in that Satsang. A lot of my doubts got cleared in that Satsang. In just one Satsang itself, I realized that this is the only Path to meet God Almighty.

After the Satsang, I went home and I bowed to Durga, the deity, and I said, "I will now be pursuing the path stated in the Satsang." And, thereafter, I followed Satsang.

So, I used to listen to Satsang then and thereafter, every day. And throughout the day, I used to be completely lost in the thoughts of that Satsang. I would keep on thinking about it and remembering what was said in the Satsang. While walking to the mill, I used to think about it. While working in the mill, I used to think about it. And even while returning home, I used to think about it. This way, in about one and a half months, I started to feel a strong attachment to the Guru. So, it became so much and I got so obsessed that, when the cloth was made in the mill, I could see the image of Somanath Baba Ji on the cloth also. I could see Him everywhere. And I had actually physically never met Him till then.

So, the pangs of separation were so strong that I was missing Somanath Baba Ji. And then, after about a month or so, I decided to leave the job and go and meet Somanath Baba Ji.

On the salary day, I collected my payment. In those days, they paid about three hundred to four hundred rupees. So, I collected that money and went straight to the Bombay Central Bus Station, and I took a bus to Bangalore. The ticket in those days for Bangalore was about eighty rupees.

When I came to Bangalore, I went to the ashram and I met Baba Ji, and I bowed down to Baba Ji. And the love and affection were so profound that I completely forgot myself. I forgot about my body, and I just stayed bowed before Baba Ji.

He was trying to wake me up, but I was so intoxicated there that I had no bearings about myself then.

So, after five minutes or so, I got hold of myself and I sat down, and Somanath Baba Ji asked me whether I was going to take Darshan and return, or I was going to stay in the ashram and do seva?

So, I replied that I wanted to do seva. And, thereafter, Baba Ji kept me for seva in the ashram, and I continued to stay there.

* * *

The reason for telling you this is to highlight the importance of Satsang. It was with one Satsang that I got completely transformed. So, it is very important to attend Satsang with all love and devotion. And whatever is said in the Satsang, we have to ponder on it, think on it and we have to internalize all that is said in the Satsang. And then, we have to actually practice what is said

there. And that will bring about a complete transformation. Also, when we listen to Satsang with love and affection, a lot of our karmas are also getting redeemed, and our load is also getting relieved.

So, therefore, Saints have always sung the praises of Satsang. When we go on a pilgrimage, we have a bath. And that bath only cleanses the body outwardly. It is only the power of a Satsang that cleanses the dirt of karmas that have accumulated on the soul.

Saints say, "There is no pilgrimage like that of a Satsang." And, therefore, we should listen to the Satsang with love and affection, and we should follow what is said in that Satsang. When we are in our respective homes and we are listening to Satsang there on a tape or a CD or otherwise, we should then stop all the other work that we are doing, and we should listen to that Satsang with full focus and attention and with the same love and devotion. Listening to that Satsang at home like this is as good as listening to a Satsang in the presence of a Living Master. So, therefore, we should listen to Satsangs with love and affection.

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Now, this time in the morning is very good. We are fresh in our mind. And a quiet and fresh mind is good for meditation. We should use this time, close our eyes, and sit for Simran and Dhyan.

11

Meditation Talk
04 Jan 2016 – Afternoon

The Story Of Vindhyachal Mountain And Agastya Rishi

IN KALI YUGA, THERE ARE VARIOUS PRACTICES, various spiritual practices, like pranayama, Ashtanga Yoga, japas, tapas, pilgrimages, fasting and other means.

As for Sant Mat, whatever one does, whatever practice one does or whatever one develops an affection for, after death, he takes that form and goes into that particular life or that particular form. So, if we treat a tree as a deity and we worship the trees then, after death, we will take the form of a tree and stand as a tree. Likewise, if we take to deity worship of stones, or rocks, or other deities or idols, then we will also have to take that form; because, even in stone, there is life. There are these small hills or small mountains, which are formed and there are small rocks, which grow. And these also grow into very big mountains or very big hills. So, there is even life in stones.

As per Indian history and mythology, there is this mountain range, which in India is in the north, the Vindhyachal Mountain Range. And Vindhyachal was actually a mystic. He was a yogi and he got cursed by some other Saint or some other yogi. So, as a mountain, he grew so big that he came in the path of the sun. He blocked the sun and the sun did not cross over.

So, everyone went to the gods and asked for help. And even the gods could not do anything. They went to Brahma, Vishnu, and Mahesh, and they asked for their help. So, all the gods, goddesses, and Brahma, Vishnu, and Mahesh met together and thought on what could be done to stop this.

And what transpired there was that they chose to take the help of Agastya Rishi. Agastya Rishi was the only one whom Vindhyachal would listen to. And, therefore, they thought of taking the help of Agastya Rishi.

So, they all came and bowed to Agastya Rishi. And then, they all requested Agastya Rishi to help them.

Agastya Rishi agreed to oblige them. Agastya Rishi was meditating in the Himalayas and he agreed to help the gods and goddesses and listened to the request. So, he came down to Vindhyachal. When he reached Vindhyachal, the Vindhyachal Mountain bent and bowed before

the rishi. Agastya Rishi then told Vindhyachal, "I have to go south, and if you are standing so tall in my way, then I will never be able to cross you and go to the other side. So, you remain bowed down like this while I cross over and go to the south and come back."

Vindhyachal agreed and bowed down, and remained bowed down like that. Agastya Rishi then crossed over the Vindhyachal and went to the south. And after that, he did not return.

So, the Vindhyachal mountain still remains bowed down in respect. This mountain range is very famous, and people in the north go there and offer their prayers also.

So, mountains also have life. It is also a life form. And those people who do deity worships, or who follow idol worship, then they also have to take that form in their next birth. And that is how we see a lot of new mountain ranges also coming, new rocks forming. That is how this all happens.

Saints say that we have crossed all of this, and now have the human birth. We have become life within a single element of stone. We have gone to insects, then birds, then other animals and, that way, we have all evolved. And, finally, we have reached this pinnacle, which is the human form. And, in this human form, if we start going towards lower forms and worshiping lower forms, then that is not a correct thing to do.

So, our Path now is to go within and go above. Our soul is seated at the back of the Eye Center. So, we have to go there and then go further up from there.

This Path is shown to us by the Saints. And following the Teachings of the Saints, we have to then take the help of going within and climbing that ladder of the Shabd, or the Sound Current. And that Sound Current, or that Shabd, takes us as a ladder back to God Almighty.

So, that way, by taking that help, we go back to our True Home, which is Sach Khand, and we become the Form of God Almighty Himself there.

To reach our True Home, we have to do our meditation and our practice very regularly. Even when we go back home, we should continuously do this practice, and we should work towards going back to our True Home. So, like we give time for everything else, we have to take out time for our meditation and our practice. Time and time again, we have to do that every day when we go home.

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So, the time is good. The ambiance is quiet and, in this, we should sit quietly, close our eyes, and sit for our meditation.

12

SATSANG
04 Jan 2016 – Afternoon

By Simran, The Mind And Body Are Cleansed, And The Inner Sound And Light Can Manifest

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The paathi sings the Bani of Paltu Sahib from the book: Santon Ki Bani, Vol 1, pg 341

Dil ka hujra saaf kar jaana ke aane ke liye,
Dil ka hujra saaf kar jaana ke aane ke liye,
Dhyaan gairon ka utha uske bithaane ke liye.

THIS IS THE BANI of Param Sant Satguru Tulsi Sahib. Tulsi Sahib was born in a Peshwa family in Pune. Tulsi Sahib, since early days, was a recluse in his mind. His father often wanted him to take over the reins of the kingdom. So, Tulsi Sahib, by his behavior, was a recluse. Now, the king wanted him, his father wanted him, to take over the reins, and he got him married early at the age of sixteen. Even after his marriage, Tulsi Sahib continued to remain bent in his mind towards the spiritual aspects, and he did not count much on the side of wanting to rule and all the family side. At the age of nineteen, he left his home and he moved around in northern India. He settled down at a place called Hathras, near Aligarh, in Aligarh Jila in U.P.

So, He settled down and He made His ashram there and, even today, there are disciples of Tulsi Sahib. He had settled in a village called Jogiawala village there also. He was a recluse all along, and His soul was focused inwards. His attention was completely focused inwards and, throughout the year, He was clothed in a shawl that He would drape over, and He was dressed like that all through the year. So, He was a recluse and this is His Bani.

One of His disciples was Sheikh Taqi. Sheikh Taqi had gone all over, wandering, and while on his pilgrimages, he had gone to Mecca-Medina and he had not got peace of mind. So, he came to Tulsi Sahib. And he asked Tulsi Sahib, "How I will get peace of mind?"

So, Tulsi Sahib told Sheikh Taqi, "God Almighty is not outside. He is within this temple of your body and, for that, you need to cleanse your body." Tulsi Sahib told Sheikh Taqi, "You have to cleanse your mind. There are desires within you. There are wishes within you. You have to cleanse all of these. There, your family is within. You have filled up your within by all of these outwardly things, that is, your family, thoughts, desires, needs, and so forth. And that needs to

be cleaned out. So, when you cleanse your mind of all of this, then God Almighty is within you. He will come and reside within you."

So, the process of doing this cleansing is by Simran and Dhyan. This is how Saints teach us. That cleansing of the mind is by doing your Simran and Dhyan Bhajan. That's how you will cleanse your mind.

As we do the Simran of the Five Names given to us by our Masters, gradually, our mind gets purer. And, as we also do the contemplation of the Form of the Master within us, our thoughts and our attention get focused within. As our attention gets focused within and, as our outside thoughts are reduced, and our focus and attention within improves, we start getting to see the Radiant Form of the Master, and we start getting peace of mind.

Once the mind becomes pure, then God Almighty has kept the Sound within us, and He has kept Light within us. We get to see the Radiant Light and we get to hear the Sound, the Shabd.

As long as the mind is impure, we are unable to see that Light within. We are unable to clearly hear the Sound within.

So, by Simran, which is given to us, we gradually cleanse the mind, and that's how we start getting to see the Light and hear the Sound within. When we close our eyes and listen within now, there are six planes within the body, below the eyes. So, the sound that comes from these chakras, or these planes, which are called Das Vidhi Nad, those are the sounds that we hear. Now, when the mind stills a little, we get to hear these sounds. When the mind becomes wavering and outwardly focused, then we stop listening to these sounds.

So, the importance of cleansing the mind is there. We have to cleanse the mind, and that is done by repeating the Names, by doing Simran, and by contemplating the Form of the Master within at the Eye Center.

Chasham dil se dekh yahaan jo jo tamaashe ho rahe,
Chasham dil se dekh yahaan jo jo tamaashe ho rahe,
Dilsitaan kya kya hain tere dil sataane ke liye.

Tulsi Sahib refers to the Eye of Knowledge within, the Third Eye. When we do our Simran and we focus our attention within, gradually, the attention of the soul gets focused at the back of the Eye Center. And we gradually open the Third Eye, or the Eye of Knowledge, as Tulsi Sahib says, and we start seeing from the knowledge of this Eye. And then, we see everything within.

With this Eye, we will see more than thirty-three crore gods and goddesses within. We will see Brahma. We will see Vishnu and Mahesh. And we will see the planes within us. Once we go to the Eye Center, we see the sky within us, which is like the sky outside. This is called Chidakash. So, we get into this plane, and once we cross the sun, the moon, and the stars, then we come to

the Radiant Form of the Master within. Once we get the glimpse of the Radiant Form of the Master within, that Form of the Master never leaves us.

So, thereafter, whenever we close our eyes, within a few seconds, we are able to see the Radiant Form of the Master within. Once the Radiant Form of the Master manifests within then, whether we are in the United States, or we are in a jungle, or we are traveling anywhere, at all times, the Radiant Form of the Master is always with us. Then, the Radiant Form of the Master takes us further up, and He gets us to see the Jyoti, and then the Sound. The Sound Current starts manifesting and we start hearing the Sound Current, or the Shabd, within.

So, the first process is the cleansing of the mind. When we do our Simran, we cleanse the mind, we become purer. And the journey of the soul — or the attention of the soul getting inwardly focused — starts. And then, once this attention starts getting focused within, and the mind starts becoming purer because of the Simran and the contemplation of the Master, the focus comes at the back of the Eye Center. When we come to the Eye Center, the Third Eye opens, which is the Eye of Knowledge. Once that Eye opens, we first get to see ourselves, that is, the soul, which we are. Then, we rise above to the Chidakash, or the sky within, and within that sky then, we go further up, across the sun, moon, and stars, and then, see the Radiant Form of the Master.

So, Tulsi Sahib tells Sheikh Taqi, "If you want to see, go and see by the Eye of Knowledge, and there you will see how Maya and Kal have created this complete illusion for you."

Because, once we go within, we get to see how Kal and Maya have done this creation, and how the souls are suffering within this illusion. And when we see all this, our love and attention, automatically, get away from all of these outside, worldly matters and starts getting focused at the Feet of the Radiant Form of the Master within. And then, we start developing the Real Love, the True Love, which all the Saints have talked about. And that love always keeps increasing, day-by-day. It never diminishes.

But, the love that we have today for the Master, this keeps going up sometimes and going down sometimes. So, Kabir Sahib also refers to this difference in love, and He says, "The love that we have, which comes a moment and goes a moment, it is not this Love. The Love that I'm talking about is the Love that stays throughout and at all times."

So, Tulsi Sahib says, "If you want to see, go within. Do your Bhajan Simran, go within and see how Kal and Maya have created this whole illusion."

Ek dil laakhon tamanna uspai aur zyaada havis,
Ek dil laakhon tamanna uspai aur zyaada havis,
Phir thikaana hai kahaan uske tikaane ke liye.

Tulsi Sahib says, "Today, in your mind, in your temple, which has been given by God, which is in this temple within, you have currently filled it with all desires, various wishes, and worries of

your families, temptations, and everything possible outwardly, and there is no space. There is no place for you to keep and make space for God Almighty to sit within."

If we see that when we call even a local politician or a minister toward the village, the village undergoes a transformation. People clean the village, and they put up a tent for getting the politician to sit and talk. And everything is cleaned around. When we are doing this, when a village is being cleaned like this for a local politician or a minister, just imagine that when we have the biggest Minister, that is God Almighty, and when we have to ask Him to come and reside in the temple, which is our body and our mind, then we need to cleanse that mind. We need to cleanse that body.

So Tulsi Sahib says, "We have put all sorts of filth within, and there is no space for getting the Almighty to come and reside within. So, clean that mind and allow Him, make a place for Him, to come and sit." Therefore, we have to cleanse the mind for getting the God Almighty; and that we should do by doing Simran and Dhyan Bhajan. And once we cleanse the mind, then the God Almighty comes in the Form of the Master within.

Nakli mandir masjidon mein jaaye sad afsos hai,
Nakli mandir masjidon mein jaaye sad afsos hai,
Kudrati masjid ka saakin dukh uthaane ke liye.

Tulsi Sahib points out, "We pay so much attention to clean these temples, or the masjids, or other places of worship. And we spend so much time cleaning those. But, we are not spending any time to clean this six-foot temple that God has Himself created."

Because this outward temple, and places of worship that we have created, these are of the bricks and mortar that we have only prepared and made. And the deities that we keep within those places of worship are also our own creations.

But we are not spending time on that temple, which God has created over a nine-month period. That is this body. And then, within that body, He has resided with His full Kingdom and all His wealth. So, we do not search for God where He is actually residing. We go outwardly and start searching for God in a place that we have ourselves created.

Tulsi Sahib tells Sheikh Taqi, "It is very disappointing to see that we are not searching for God within, where He is actually residing. We are going and searching outside, in various temples, mosques and other places of worship. And, more unfortunate, is that we are even killing those temples where God is residing." So, He says, "Nobody has ever found God Almighty outside. It is only within that you will find God Almighty."

* * *

There was Namdev, and He was to become a Saint. Earlier he, out of his determination, had manifested Lord Vishnu within. So, he had manifested Vithal, which is one form of Vishnu. And Vithal used to give him darshan thrice a day, every day. So, as a result of this, Namdev's real love and devotion kept increasing, and Vithal felt, "He's, no doubt, meeting me thrice a day, but it is important for me to give correct direction to his love and affection." Vithal felt that Namdev only feels that God is in the temple, that Vithal is in the temple, and he doesn't realize that God is omnipotent. He is everywhere.

So once, it so happened, that Namdev went and sat in the Satsang of Gora Kumbhar. Gora Kumbhar was a potter, and He was a great Saint. So, Gora Kumbhar realized that Namdev has come and he is attending the Satsang. And He felt, "It is time for me to awaken Namdev."

So, Gora Kumbhar was a potter and, typically, the test of a pot is that you put your hand inside, and there is a small wooden piece that is there for checking whether the pot is ready or not. And that is lightly tapped on the pot. So, if the pot is not fully ready, then it breaks. Otherwise, it makes a particular sound to know that it has been properly made.

So, after the Satsang, Gora Kumbhar took this stick, took this wooden piece, and he started lightly tapping everyone's head, to see and check whether they are ready or not! And all those initiates who were there, He tapped on them and said, "Yes, he is ready!" Now, when it came to Namdev, He tapped a little hard on his head, and He said, "Oh, he is not ready!"

So, Namdev felt very insulted. And he felt, "I am a person who sees Vithal thrice a day, and this potter, God knows what, he is saying that I am not ready." And he walked off from that Satsang, and he went away cursing Gora Kumbhar. He felt, "Now I will go, and I will speak to Vithal, and I will make sure that he causes some harm to this person who says I'm not ready."

So, he went to this temple and started praying. Usually, Vithal would come immediately when Namdev would start meditating or contemplating his form. But several minutes transpired, and still, Vithal didn't manifest. So, Vithal, who used to come within a few minutes only, had not come, and it was more than half an hour that he was trying to contemplate and see the glimpse of Vithal.

Now, Namdev felt very sad that he had been firstly insulted by Gora Kumbhar, and Vithal also was not manifesting within. So, he felt, "Enough is enough. I will now bang my head on the wall until he shows himself, or I will kill myself."

So, when he started to do that, Vithal came. He caught his head and stopped him from doing that. And he said, "Nama, why are you troubling me?"

Namdev told him, "Look, you used to come and manifest within three minutes. But, now, it has been more than thirty minutes, and you have not shown yourself. What is this?"

So, Vithal told him, “Nama, you only feel that God is in the temple, but God is omnipotent. He is everywhere and in the Saints. God resides within the Saints. And you have walked all the way, insulting that temple, and insulting that Saint, and coming here. How do you expect me to show myself to you?” So, Vithal told him, “You are still in delusion and you need to go to a True Master to get rid of this delusion.”

So, Namdev asked him, “Okay, where will I get such a Master?”

Vithal then directed him to go to a temple. This was a temple of Shiva in the forest and he gave him directions to go there. He said, “There is an old man there. He is your Guru. So, you go and meet him.”

Vishoba Kechar was in this temple, and Vishoba Kechar saw within that Namdev was coming towards Him to seek initiation. So, what He did was, He kept His feet on the deity. This is Shivling. So, Shivling, it’s a ling on which He kept His feet, and He kept His head towards the entrance of the temple and pretended to be asleep.

So, when Namdev came inside the temple, he was shocked to see this. That this old man was sleeping with his feet on the deity. And he didn't have enough manners to see and sleep properly. He was putting his feet on the deity and sleeping. Vithal also had searched and found such a person that he had to come and meet for initiation, so he felt that he couldn't stand this sight. But then, he felt that he should not just walk away. He should, at least, get the old man awake and tell him how he is disrespecting this deity. So, he shook that old man, and he said, “Get up old man. You don’t even know how to sleep.”

Vishoba Kechar kept lying down, and He said, “Look, I have walked a lot of distance today. I am very tired. So, if you are feeling that there is disrespect like this, then why don't you help me lift my feet and put them somewhere else? Because I'm too tired to move.”

So, Namdev picked up His legs and he moved them away. He set them in the southern direction. And where he set His feet down, the deity manifested there itself. And as he set His feet down, again, the feet were on the deity. Again, he picked up the feet and he put them in an eastern direction. When he was setting the feet down, that deity appeared again there. Then Namdev realized that this is not an ordinary person. So, finally, he lifted those feet and kept them on his own head.

Then, Vishoba Kechar felt, “Okay, he has realized his mistake now.” And then, He gave him a Satsang, and He explained to him, “God is not only in temples. God is everywhere.” And then, He gave him Satsang for seven or eight days and He gave him initiation. And, thereafter, Namdev started, once again, going to the Satsangs of Gora Kumbhar.

Once he started going to the Satsangs of Gora Kumbhar, he started understanding those Satsangs. It is only after initiation when we understand some of the nuances of the Satsangs and some of the points that are mentioned there.

So, for fifteen, twenty days, he didn't go to the temple to meet and contemplate on Vithal.

And then, Vithal wondered, "Nama has not come for a long time." So, Vithal visualized within and saw that Namdev was going and attending Gora Kumbhar's Satsangs every day. And he was the first person to go and sit in the Satsang and the last person to leave that Satsang. And he was attending this every day. So what Vithal did was, he took the form of an old person and he went there. He took the form of this old man and when Namdev was leaving after the Satsang, Vithal caught his hand and he took him aside. And he told Namdev, "Namdev, you have completely forgotten me."

So, Namdev realized, "Oh, this is Vithal." And he bowed to Vithal, and he said, "Yes, now I have realized the Truth." So, thereafter, Vithal embraced him, he hugged him, and he said, "Okay, now you go wherever you feel free."

So, thereafter, Namdev went to north India and He settled in a place called Ghuman. He has His shrine, which is made there in Ghuman. That is the birthplace of Jaimal Singh Ji Maharaj also. His tomb is there. So, how He became such a great person is by going in the company of a True Master.

* * *

So, gods and goddesses are good. And they are helpful. And when they see that there is a strong urge in the soul, then they also help and direct the soul to go and find a True Master.

So, Tulsi Sahib says, "We go and pray. We go in search of these man-made temples and places of worship, and we give trouble to the temple, which God himself has created."

Kudrati qaabe ki tu mahraab mein sun gaur se,
Kudrati qaabe ki tu mahraab mein sun gaur se,
Aaa rahi dhur se sada tere bulaane ke liye.

Tulsi Sahib tells Sheikh Taqi, "Go within the temple of the body and, when we do Simran and we do this contemplation of the Master within, we focus our attention at the back of the Eye Center and we get inside our temple. And there, God has created the Light and He has created Sound. And there, we can hear the Sound, we can hear Shabd, and we can see Light, which then helps to go towards God Almighty." So, Tulsi Sahib says to Sheikh Taqi, "Go within. Go to this temple within and hear the Sound and see this Light."

Kyon bhatakta phir raha tu ai talaashe yaar mein,

Kyon bhatakta phir raha tu ai talaashe yaar mein,
Raasta shah rag mein hai dilvar pai jaane ke liye.

Tulsi Sahib is telling Sheikh Taqi, "Why are you wandering all over the place to search for your Friend, your God? God is within you. He is within the Shah Rag."

Shah Rag is a vein. It is called Sushumna in the Hindu religion, and the Urdus call it Shah Rag. So, He says, "For God Almighty, you enter the Shah Rag, or you enter the Sushumna, and you will see God Almighty."

There are three power flows within the body. These are not physical, but they are power flows within the body. There is Ida and there is Pingala and there is Sushumna.

So, from the base of the spine, there you get Ida and Pingala, which go up. And Sushumna starts at the back of the Eye Center. That is as fine as a sesame seed, one-tenth of that sesame seed.

So, yogis use the Ida-Pingala. These are power flows, which go through the spine, right from the base of the spine to the top of the spine and behind. And so, yogis use these to rise within the body and then go to the Sushumna, which starts at the back of the Eye Center.

Tulsi Sahib says, "The Path to God Almighty starts from Sushumna." You can, straightaway, start from the Sushumna, which is at the back of the Eye Center. So, he says, "Go to a True Master, and a True Master will show you the right Path. And then, practice what He teaches you, and then He will show you the Path within."

Murshide kaamil se mil sidak aur saboori se taqi,
Murshide kaamil se mil sidak aur saboori se taqi,
Jo tujhe dega faham shaah rag ke paane ke liye.

Tulsi Sahib says, "How will you go to the Shah Rag? For going to the Shah Rag, or the Sushumna, you should go to a True Master. And when you go to a True Master, you go with humility. You go with contentment. And you go with truth."

So, once you go to the True Master, He will show you the Path of how you will then enter the Shah Rag, or the Sushumna, and go within.

Goshe baatin hon kushaada jo kare kuchh din amal,
Goshe baatin hon kushaada jo kare kuchh din amal,
La ilaah allahu akbar pai jaane ke liye.

Tulsi Sahib is telling Sheikh Taqi, "When you meet your True Master, and He shows you the Path, then you follow it with devotion and full faith. And, when you do it with devotion and faith, you will start doing what He has asked you to do, and your attention will start getting focused at the Shah Rag, or at the Sushumna, at the back of the Eye Center."

So then, once you go within the Sushumna, then your Master will show you the Path, and then you will go from the astral, causal, Brahm, and above, Par Brahm, and then, Sach Khand. These are the planes you will go within.

So, like we refer to the astral, causal and Brahm, Par Brahm, the reference in this context is in the way Mohammedans use different words. They are 'La', 'Illah', 'Allah', 'Akbar'. 'La' is the astral, the Sahansdal Kamal. 'Illah' is the Brahm. 'Allah' is the Par Brahm. And 'Akbar' is God Almighty, or Sach Khand-Sat Lok.

So, the Path of going within and meeting God Almighty will be shown to you by a True Master.

Yah sada tulsi ki hai aamil amal kar dhyaan de,
Yah sada tulsi ki hai aamil amal kar dhyaan de,
Kun quraan mein hai likha allahu akbar ke liye.

Tulsi Sahib says, "Taqi, it is my wish that you follow the instruction that I've given you. And once you follow the instructions then, with the Grace of the Master, you will go within and you will rise above to God Almighty. So, this Path that I am mentioning to you has been mentioned in the Koran. It is also mentioned in the Hindu Scriptures. This is the Path you should follow, and you will, with the Grace of the Master, go within. If you do not do the practice what has been told to you by the Masters, then you will not be able to get success. So, it is my wish that you do the practice as I have told you."

He says, "You should practice what has been told to you. And, with this practice, you will get the Path. And, with the Grace of the Master, you will be able to go to Par Brahm and Sach Khand. This is written in the Koran. And this is also written in the Shastras. And there is no difference between the two. It is the same Path and the same process. It is only because of a lack of understanding of them that we have all these conflicts."

Yah sada tulsi ki hai aamil amal kar dhyaan de,
Yah sada tulsi ki hai aamil amal kar dhyaan de,
Kun quraan mein hai likha allahu akbar ke liye.

Radhaswami.

13

Meditation Talk
05 Jan 2016 – Morning

God Almighty Has Given Us The Freedom To Rise Above, Or Go Back Into The Ocean Of Life

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SAINTS HAVE SPOKEN A LOT about karmas and the principle of karmas. There are three types of karmas.

The first is the Kriyaman karma. From the time of birth till the time of death, this is the karma that we are doing and incurring in our body.

The second is the Sanchit karma. These are a store of our karmas, which we have incurred in this human birth, and in all our previous human births. These are karmas, which have, till now, not been redeemed. These karmas are stored in Brahm by Kal. And, periodically, some part of these karmas is given to the being to be redeemed in this life.

The third is the Pralabdh karmas. These are the current fate deeds. These fate deeds determine the life, and these are taken from Sanchit karmas from previous lives.

A mix of these karmas is given to the human being to be redeemed during the current life form. It is as per these Pralabdh karmas that we enjoy, or we suffer. These determine whether we are happy, or unhappy, whether we achieve recognition in the society, or otherwise, whether we have gain or loss. And all of these things are determined by these Pralabdh karmas, which are given to the being.

So, God Almighty has given the freedom to the human being to use this period of his life and, either rise above all of this, or go back into the ocean of life, or into hell. So, sometimes, despite living a very good life and doing good things in our current life, we find that we have suffering, we have some losses, we have some diseases and other things. So, these are all because of the Pralabdh karmas that have been given to us.

Saints can redeem the Kriyaman karmas, that is, the karmas we are incurring on a daily basis, and the store of karmas or Sanchit karmas that we have in Brahm. So, both these types of karmas can be redeemed by the Mercy and Grace of the Masters.

However, the Masters do not touch nor redeem the Pralabdh karmas, because it is on these Pralabdh karmas that the life form has been set.

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Sawan Singh Ji Maharaj was an engineer and he used to go to work riding on a horse. He had this habit of holding the hair of the horse and climbing the horse, mounting the horse, and then going for work.

Once it so happened that his servant had cut the hair of the horse and had trimmed the mane. So, when Sawan Singh Ji Maharaj came to mount the horse, he could not get a good grip on the hair and, as a result, while he was mounting, he fell down on the other side. And, as a result, he had a fracture in his hipbone.

So, he had to spend quite some time in a hospital for recuperating. The doctors advised that he should eat eggs so that the bone could mend faster. So, Sawan Singh Ji Maharaj wrote a letter to Jaimal Singh Ji Maharaj and told Him about this. And he expressed his anxiety having to eat these eggs and asked Jaimal Singh Ji Maharaj whether he should follow the instructions of the doctor.

But Jaimal Singh Ji Maharaj replied to him, "What I have told you at the time of initiation, that you should not eat all of these things, I repeat that today also. So, you should not eat these eggs." And He instructed Sawan Singh Ji Maharaj instead to consume about two hundred milliliters of ghee, or oil made out of milk, and consume that because that would also help in mending the bone faster.

So, as a result, Sawan Singh Ji Maharaj stayed in the hospital for six months. And, finally, he recuperated and he left after six months.

Jaimal Singh Ji Maharaj then told him, "What you had to suffer was for more than twelve years, but you have actually redeemed that karma by staying in this hospital for six months."

* * *

Pralabdh karmas determine our fate. And, whether it is an ordinary person, or it is a Mahatma, so long as they are in this body, they have to redeem Pralabdh karmas. They have to settle or redeem those karmas that have been allocated to this life form.

So, when we do our Simran, a lot of our Kriyaman karmas, which we are incurring in this current life form, these keep getting redeemed and, as a result, we do not have to suffer the outcome of these karmas on our body in this lifetime. If we do not redeem these Kriyaman karmas also then, in this lifetime, we have to redeem those by either a disease, or suffering, or some losses that we

incur, or other downsides. And if we do not redeem these by doing our Simran, or doing Simran adequately, we have to suffer these on our body.

So, therefore, we should do Simran and Bhajan as much as possible and, with this, we reduce our karmas, and we help ourselves from not having to suffer these on our body.

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So, the time is good and the atmosphere is quiet. We should use this time. Let's close our eyes and sit for our Dhyan Bhajan.

14

Meditation Talk
05 Jan 2016 – Afternoon

From Time To Time, God Almighty Sends Saints To This World

IT IS SAID THAT, from time to time, God Almighty sends Saints to this world. So, like mahatmas come from the side of Kal, even Dayal sends Saints. Mahatmas, who come from the side of Kal, they show mystic powers, riddhis-siddhis, to entice people to follow them. The Saints, Who come from the side of Dayal, They live in the Will of God and are very quiet and composed Saints. They come and They do not show Their mystic powers. Through Satsangs They bring about transformations in people. Those souls who come to these Masters are transformed through Satsang, and then, are given initiation and taken back to God Almighty.

Kabir Sahib came into this world about six hundred fifty years back, in Kashi. That is Varanasi. And, during that period, there were a lot of rituals and outwardly practices that people were following. So, people in those days were worshiping trees, deities and idols, and believing in pilgrimages etc. They were doing all sorts of fasts and such other outward means. So, when Kabir Sahib came, He got the people to understand Sant Mat and the Reality and the Truth of Spirituality.

The ruling king in those days was Sikandar Lodi. He was misled by his religious advisor, a kazi, into believing that Kabir Sahib was blasphemous and was misleading people.

So, orders to execute Kabir Sahib were given, and His hands and legs were tied, and He was thrown in the river. All these attempted executions were futile because Kabir Sahib always appeared to be sitting next to King Lodi. So, all this did not work against Kabir Sahib.

He was also tied up in a compound and an intoxicated elephant was left inside the compound to kill Him. Even this measure did not work, so they tied Him up and put Him in a big cauldron with boiling water, and they put the lid on top. But, despite this, nothing happened to Kabir Sahib.

So, Sikandar Lodi, after making all of these attempts, got scared. He felt that Kabir Sahib was not an ordinary person. So, Lodi bowed down to Kabir Sahib after trying all of this.

Kabir Sahib came by his side and, laughingly, said, "It is not your fault. This has been done by God Almighty."

Sikandar Lodi pleaded forgiveness, and he said, "I was not aware. I was misled and I'm sorry for doing all of this against You."

So, when he pleaded and he begged for forgiveness, Kabir Sahib told him that, "Look, all this is done by God Almighty Himself. So, you need not feel bad or ashamed about it. You lift up your head and you need not ask for forgiveness."

So, Sikandar Lodi later became an initiate of Kabir Sahib. And later, Bir Singh, who was the king of Varanasi, also got initiated by Kabir Sahib. And the Teachings of Kabir Sahib were more spread across the north of India.

So, Kabir Sahib lived a very long life. He lived for one hundred and twenty years carrying out His preachings. At the time of His death, He said that He wanted to go to a place called Maghar. Maghar is in another state in India, in Bihar.

It is written in the Hindu scriptures that if someone passes away in Varanasi, then he goes to the heavens. And if someone passes away in Maghar, then he goes to hell.

So, Kabir Sahib purposely went to Maghar and, about six months prior to His leaving His sharir, He stayed in Maghar and He did His practice in Maghar. So, He wanted to make everyone aware that it is not the place where you die that is going to take you to hell or heaven. It is your devotion, your practice, your faith, and what you do during your lifetime, which determines this.

So, when Kabir Sahib passed away, the question arose as to how they would do the final rites.

Bir Singh was a Hindu, and he stood up with his people and followers and wanted to take the body of Kabir Sahib back to Varanasi.

Lodi and his people were Muslims, and they wanted to carry out the final rites as per the Muslim tradition.

So, Kabir Sahib felt, "These people, whom I've taught for such a long time, they should not fight like this over my body, or fight again over some rituals." So, Kabir Sahib's body was lying down there, and people had put flowers on His body. In the process, His body vanished, and only flowers were left.

So then, finally, these two warring factions took only the flowers. Half of the flowers were taken by Lodi, and they carried out all their final rites on those flowers, and they built a tomb out of that. And the Hindus took the other half of the flowers and brought them to Varanasi. And there, they burned them on a funeral pyre.

So, it wouldn't be out of place to say that Kabir Sahib was amongst the first Saints of this yuga. And, after that, there have been several Saints Who have come.

So, Saints have always said that God Almighty is residing within the body, and His full Kingdom is also within the body. So, we should do our practice and go within, and see Him inside us.

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So, this time is good. It's a quiet atmosphere. We should sit quietly, and close our eyes, and do our meditation.

15

SATSANG
05 Jan 2016 – Afternoon

The Intellectuals, The Non-Intellectuals, And The In-Betweens

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The paathi sings the Bani of Swami Ji Maharaj from the book: Santo Ki Bani, Vol I, pg 63

Kaal ne jagat ajab bharmaaya,
Main kya kya karoon bakhaan.
Kaal ne jagat ajab bharmaaya,
Main kya kya karoon bakhaan.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj has tried to explain how Kal has created this illusion for everybody, in order to entice and keep everyone within his purview. So, He has explained how Kal has kept people in delusion, and he has kept them doing devotion of God, but they still remain deluded, and how he is creating this delusion for everybody. So, he has created this delusion, even for devotees wanting to meet God Almighty. And this delusion is created so that people who are devotees, will believe that God is within Brahm so that they won't go outside of the realm of Kal.

The four Vedas, essentially, teach people to do rituals. There, people are doing all sorts of practices, pranayamas, fasting; they are treating trees as their deities. They are treating idols as their deities. So, in all of these different ways, Kal is making sure that, though they remain devoted, they are devoted to him within Brahm.

Jo saadhan the pichhale jug ke,
So kaljug mein kiye pramaan.
Jo saadhan the pichhale jug ke,
So kaljug mein kiye pramaan.

He also points out that, measures taken earlier for getting salvation in earlier yugas, those also he has brought into this Kali Yuga. And he has deluded people to think that, if you follow those earlier practices, those penances, those hardships, then you will meet God Almighty, which is not possible in today's time. So, these are like pranayamas, Ashtanga Yoga, which are very difficult, and they are not possible to follow and do in Kali Yuga.

In the earlier yugas, where the life was also very long, the lifespan of a human being was a hundred thousand years, and the power of a human being was equivalent to almost ten thousand elephants. So, that was the time when these kinds of practices were prevalent and were possible to achieve. But that is not so today.

Even in the second yuga, that is the Treta, lifespan decreased to a tenth and it became ten thousand years. And the power of a human being was also reduced to one thousand elephants.

In that yuga, Vishvamitra was a very established and profound sage. He had left his kingdom, and he had practiced and had done his penance for sixty thousand years. And, in this period of sixty thousand years, he was living only on air. Because, in those times, the mind was much purer, compared to what it is today. And it was easier to do all of these penances in that period.

Now, as time progressed, the mind got more and more impure. And impurity set in, so it was not possible to do meditation and concentration, as it was possible earlier. So, to do those practices, one has to do a lot of other austerities and has to refrain from a lot of other things. So, one has to fast for a long time, do the cleansing with neem, with the leaves of the neem tree. He has to remain celibate for his life, and only then these kinds of practices are successful.

In Kali Yuga now, the essence of life is food, and if we do not get food once in a day at least, it is not possible to survive. So, that has become the essence of this yuga.

In Sat Yuga, the essence was the bones, and life was in the bones. And, therefore, even if the muscles would wear off, and even if the blood would dry up significantly, life would still remain, so long as the bones were intact.

In the Treta Yuga the essence of life moved from the bones to the skin, and though the lifespan reduced to a tenth compared to what it was earlier, even then, it was a very long period that one could live.

So, after Treta, in Dwapar Yuga, life moved from skin into blood, and again, the lifespan reduced to a tenth and it became a thousand years. So, even in Dwapar, people lived for a thousand years.

In the current yuga now, the essence has moved from blood to food. So, therefore, food has become the essence of living, and without food, one cannot survive.

So now, these practices, which were prevalent earlier, are, therefore, not possible to do in the current context in the current yuga. However, many people continue to do these practices.

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Even Somanath Baba Ji had done pranayamas, but He had, as a result, developed an abscess in His stomach, which caused Him a lot of pain.

Once, when He had gone for a checkup also, the doctor, when he inspected and saw this, felt this was like a cancerous growth that had happened in the stomach. And he advised Baba Ji to undergo an operation, so that could be cut out and removed. However, Baba Ji knew that this was caused because of the pranayamas that He had done. And, therefore, He did not agree to do that operation. And then, He lived a long life, till ninety-one years, after that.

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So, in this Kali Yuga, it is very difficult to refrain from food and fast to be fit for pranayamas, and to remain celibate the way people used to remain in those earlier yugas.

Moorakh praani man sailaani,
So atke jal aur paashaan.
Moorakh praani man sailaani,
So atke jal aur paashaan.

Swami Ji Maharaj says, "Those people were illiterate or ignorant and they, as devotees, followed practices of idol worship or going on pilgrimages." He goes on to explain, on the basis of the intellect of people, how they have adopted different practices, different means of devotion.

Buddhimaan abhimaani jo nar,
Vidya naari ke huye gulaam.
Baaki jeev beech ke jitne,
Na moorakh na ati buddhimaan.

He explains that those people of lower intellect started adopting practices of doing the worship of trees, worship of idols, and going on pilgrimages, and so forth. And people, who had a higher intellect, who were more literate, and people who were more intelligent, they adopted practices of devotion, which required them to recite verses from the Vedas, read the Vedas, and intellectualize on the Vedas and other Scriptures.

So, they adopted this process as a means of devotion. And these people of higher intellect started criticizing verses from the Vedas and Scriptures and started doing arguments and discussions and discourses on these Scriptures and holy books. And they believe that is the means of salvation.

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So once, during Kabir Sahib's time, there was a person by the name of Sarvajeet. He was, again, a person of this intellectual type, and he had read the four Vedas and the Scriptures, and he considered himself as a pundit, or an expert, on all of these books. And he would always go and challenge people to have a discussion on the understanding of these Vedas or these Scriptures.

And, in those arguments, he would defeat people with his arguments and his understanding of the Vedas and the Scriptures.

So, he became quite popular, known as Sarvajeet in Varanasi, and in north India. So, they started calling him Sarvajeet. Sarvajeet in Hindi means 'the winner over everyone else'. So, people used to refer to him as 'Sarvajeet'. And he used to feel very elated when he was called by that name.

But his mother, of course, called him by his original, earlier name. So, he used to feel unhappy when his mother would call him by his original name. And he once told her, "Look, everyone's calling me Sarvajeet, and why are you calling by this old name?"

So, she told him, "I agree that you have been winning all your arguments with everyone and you are called 'Sarvajeet'. But why don't you do one thing? There is a weaver nearby, Kabir Das, and He does His daily work of weaving and meeting the needs of His family. Why don't you go and take your arguments and your understanding of your literature there, and see if you can win Him over? And, if you do that, then I will also call you Sarvajeet."

So, he told her, "That is no big deal! I have defeated so many high-ranking pundits all over, so going and talking to a weaver and winning an argument is not a big deal. I will go right away and do it."

So, he got his disciple and he got a buffalo on which he loaded all his books, all the Scriptures, Vedas, and he got all of that loaded on that buffalo. And the disciple led that buffalo and this pundit, this Sarvajeet, was walking behind him. So, asking for the weaver's address, Kabir Sahib's address, he finally reached His house.

Kamaali, who was a daughter of Kabir Sahib, opened the door, and he asked her whether this was the place where Kabir Das stays. So, she recited a verse when he asked whether Kabir Das stays there. She recited a verse, which basically meant, "You are asking for the house of Kabir Sahib. His house is above the seven skies. And there, even an ant cannot put its foot. And you are carrying books on buffaloes, and you're trying to go to his house?"

So, thereafter, he entered the house, and he was feeling quite embarrassed by what she had said, but he entered. Saints are always very humble, so Kabir Sahib was there inside. He put the mat on the floor and He asked him to be seated. Kabir Sahib asked him why he had come this far to His house.

So, he told Him, "I have come to argue with you on the Vedas and the Scriptures."

When he said this, Kabir Sahib said, "Look, I am an illiterate weaver. You are such a great, learned person and I am not fit for a discussion with you on this. It doesn't look nice. So, what is the reason that you have come?" He said, "What is the point? I mean, you are already such a

learned person. So, why don't you just write down that you had an argument with me, and you won, and Kabir Das lost, and I will sign wherever you tell me."

He wrote down that he has won and Kabir Sahib has lost, and Kabir Sahib signed below. So, he was happy that this argument had ended before it started, and he had also won it. He took that written declaration and went back to his mother. When he showed her, she said, "I don't know how to read, so why don't you only read it and tell me what is written?"

So, when he went to read it, he was astounded to see that he had written 'Kabir Sahib has won the argument and Sarvajeet has lost the argument'. He was really shocked because he himself had written it. He read, again and again, but it was the same thing. He felt that maybe he had made a mistake. So, he went back to Kabir Sahib. He came and Kabir Sahib, again, asked him why he had come. So, he said, "No, I think I have made a mistake while writing."

Kabir Sahib said, "No problem. You write again."

So, he again wrote and, this time, he wrote very carefully, read it two or three times, and he wrote 'Sarvajeet has won and Kabir has lost'. He wrote it and, again, took the signature of Kabir Sahib. But, when he went back again and read it to his mother, again, the same thing happened. It was ' Sarvajeet has lost and Kabir Sahib has won'. So, he felt, "Maybe Kabir Sahib is using some mantra or some mystic powers, and he is making me change all this."

Then, his mother told him, "Look, what Kabir Sahib is, it is beyond your comprehension. And you will not get your salvation from doing what you are wasting your time on. So, go to Kabir Sahib and seek His blessings and take His help."

So, he went, thereafter, to Kabir Sahib and he bowed and took Kabir Sahib's blessings. And then, he was also later initiated by Kabir Sahib, and he did his practice and he was a good devotee.

* * *

Swami Ji Maharaj says, "Therefore, those people of lower intellect, they do this practice and devotion of stones, idols, and water, etc. And those of intellect get into all of this reading and writing, and follow these Vedas and Scriptures, etc."

Then, there are the third types. There are those of low intellect, and there are those of higher intellect, and then, there are those in-between, who are neither of low intellect nor of high intellect. And they are people who are more adamant and headstrong. These are the headstrong people, the adamant people, who then go to other practices like Hatha Yoga and pranayamas, and pursue all these various austerities, and try to do their devotion and see if they can get salvation in that.

So, these people try to do all of these practices. And when they are not successful, then they go back to their regular, worldly life.

Baaki jeev beech ke jitne,
Na moorakh na ati buddhimaan.
Jap tap vrat sanjam bahu dhokhe,
Panch agni mein jale nidaan.
Dekho charitr kaal karta ke,
Koi sir koi pair rundhaan.
Bhatak bhatak bhatkaaya sab jag,
Koi na lagaaya thaur thikaan.

These people who are in the middle, who are neither very intellectual nor of low intellect, they work and they carry their practices on lines of austerities. They do pranayamas, they do Ashtanga Yoga, and they stand inverted on their head.

Oftentimes, you will find in pilgrimages such people standing, and that is more to get attention and to satisfy their ego than any other thing.

Then, there are people who light fires. There are four or five fires, which are lit around, and the person sits in heat in-between these fires.

So, these are the kinds of difficult practices that these people follow.

* * *

There is this person in Agra who once had come to the ashram. So, this person from Agra was a very strong person. He was staying in Mumbai. And, in Mumbai, in the docks, he was working by cleaning these fish baskets and carrying all of these fish baskets, which were very heavy. And he was earning good money there. But, he was doing that work. He had done all sorts of things, even doing those acrobatics part-time, which people perform on the streets and all, to get some money. He had even done those kinds of things. So, he was basically an illiterate.

And once, when he came back after doing all of these things, he found our address. He was from Bellary. So, he searched for our address and, asking for our ashram's address, he came and met me in the ashram. He stayed also for a couple of days. And, after that, he asked me that, "Can you tell me something which I can do, something which I can show, where I can make some money? So, I will act as if I am an achieved soul, I am a mahatma, and I can do something like that and show off to some people, and then earn some money like that." So, he came and he asked me, "Teach me something where I can do this whole thing about religion, and show off a bit, and make some money."

I told him, "Look, in my ashram, my Guru has not taught me to do any of this. I do Simran here, and we do Bhajan here, that's all. So, you will not get anything like that here."

So, he left, after two days, he left the ashram. Now, he went around and he learned from somewhere these kinds of magical tricks, which people play, of getting some ash or getting yibhuti from somewhere or getting some ring out of thin air. These are hand tricks and other things that people do. You'll find people gifting you, suddenly, a ring, bringing it from the air, or giving some yibhuti, or some ash, in your hand and those kinds of tricks.

So, finally, there was a minister who had an orphanage near, close to our ashram, actually, a little further away. It's on the main road towards Hyderabad, Bangalore, at Chikballapur. So, this minister had an orphanage created there. (Actually, it was more an ashram for old-aged people, more than an orphanage.) And this person somehow enticed that minister, showed off some tricks to him, and the minister asked him then to take care of that old-aged home. And that's where he made his ashram.

So, he dresses like Sai Baba, wears orange clothes, has grown long hair, and he does all these kinds of things. So, apparently, he has also come here in this ashram. About four years back, he had come here. And he was also trying to tell me that, "Why don't you ask all these foreigners to come to my ashram?"

So, I told him, "Look, your tricks will not work on them. They have got initiation from True Masters, and they will not get caught in all of this."

So, he did earn a lot of money doing all these tricks. And he also claimed to build a temple, and he was collecting a lot of donations for that temple. He would keep collecting their donations, and then, he would keep buying land in his village. So, this way, he collected a lot of money. But, a while ago, someone made a complaint against him, and there was a criminal case filed against him, and he was arrested, CBIA and the police arrested him. He later was discharged, but now he is back in his village.

* * *

So, these are the type of people whom we find, the in-between types, not the intellectuals, nor of the real low intellect, who try to find their way by doing something like this in-between. Both, the people of lower intellect, and the higher intellect, quite often, also follow these people in the middle. But, they don't understand anything of spirituality, and that's what Swami Ji Maharaj is saying.

Aisi haalat dekh jagat ki,
Sant satguru pragte aan.
Guru seva aur naam mahaatam,
Satsang satguru kiya bakhaan.

Kal has created these kinds of impediments on the way of devotion, and these kinds of illusions, where people get misled and misspend their lives.

God Almighty has seen all of this and, from time to time, He sends Saints into this world, so that They show the correct direction, and They take the souls back and show them the correct Path.

There are only three measures that are there for salvation. They are gurubhakti (the devotion of the Masters), Satsang, and Bhajan Simran. So, to do these things, one doesn't have to take austere measures. He doesn't have to leave his home. He can do it in his own home, and it is a simple way of life. Through Satsangs, we come to know what is right, what is wrong, what is the correct Path, what is Reality, and how we should go about our life and follow this Path.

Saadhan teen saar un barne,
Aur saadhan sab thothe maan.
Bed shaastr aur smriti puraana,
Parrhna inka birtha jaan.

Swami Ji Maharaj says, "These are the only three means for salvation: Satsang, devotion of the Master, and Simran Bhajan."

Now, these are measures for us to get inwardly focused, and all other things and all other practices, which Kal has created, are all outwardly focused. So, they take you out, away from Reality. And these are the only three practices that bring you within.

If we intellectualize, we spend a lot of time reading outside Scriptures, holy books, and all of the other material for devotion, then that also causes illusion. It causes confusion in the mind. We end up intellectualizing a lot because each of these books has a particular path that is shown as a particular way of doing it. So, we end up getting outwardly focused and spending time on intellectualizing all of this.

So, Saints say, "You leave, you forget all of these books and all of these other materials. There is no need for that. Just focus on doing Simran and doing Bhajan. That is the only thing that you need to do."

Pandit bhekh pet ke maare,
Ve santan par karte taan.
Hit kar sant unhen samjhaaven,
Ve maani nahi maane aan.

Swami Ji Maharaj says, "Saints come and speak the Truth." And it is the other pundits, the other scholars and other sages who wear robes, such people who then, basically, oppose the Saints, because They are stepping on their earnings and their livelihood. So, they have made all of these outside practices their means of livelihood. And when Saints come and speak about the Reality,

which is quite different from what they're preaching, then they get affected and they start slandering against the Saints. So, they are lost in their ego about what they're doing, and they engage in slandering against the Saints.

Unke chaah maan aur dhan ki,
Parmaarath se khaali jaan.
Ve chauraasi chakkar maaren,
Phir phir girte chaaron khaan.

These people do not respect the Saints. They work towards their own egos. They work towards their own livelihood, because going on the Path of the Saints is going on the Path of Reality, and they are on the path of falsehood. So, this is something that they cannot digest, and they go against the Saints.

Such people, they go back into this ocean of life. They go back into these 8.4 million life forms. And, sometimes, they take the form of trees, sometimes they take the form of insects and animals, sometimes in the form of birds and, that way, they have to redeem all the debt that they have incurred by misleading other people.

Pichhale jug ki vidya parrhte,
Koi nyaaye vedaant bakhaan.
Na saadhan adhikaar na parkhen,
Parrhne ka karte abhimaan.

These people take the recourse of all the older scriptures and Vedas that were written earlier and in quite different times. And they have tried to make use of that, and speak truly on those, and they don't take the current means of salvation, which the Saints preach.

Is jug ki vidya nahi parrhte,
Taante ulte giren nidaan.
Deen gareebi mat is jug ka,
Aur guru bhakti kar parmaan.

So, these people do not take the measures that are preached by Saints, which are Satsang, Dhyan Bhajan Simran, and seva. And they go and start intellectualizing from the old books and they keep reciting old verses, which are irrelevant in today's context. So, they do not take the help of the Saints, and they do not go on that Path.

Saints always try to help the soul. And they always try to reduce the burden of karmas on the soul. And that is done through Satsangs, where they redeem some of the karmas. They redeem out of Simran Bhajan, which the soul does. And also, They ask the souls, the devotees, to do some seva, which also redeems a lot of karmas.

So, the Saints focus on trying to reduce the burden of the soul, which is something that these outwardly focused people do not accept.

Such people, who are outwardly focused, do things that increase their burden of karmas, and as a result, they go back into this cycle of life and death.

Taate nirmal nishchal chit hoye,
Gagan charrhaao shabd nishaan.
Surat shabd maarag antarmukh,
Paanch shabd ka gaho thikaan.

Saints teach the Path of the Five Names. And They teach us how we should liberate our soul from the current burden it has, and rise and go within by use of these Five Names.

So, this is something, which these people do not comprehend and do not follow. Such people do not comprehend what the Saints are trying to teach. They feel that their ancestors have done it differently, and Saints are coming and trying to preach something different, which is not what they have been following, and which may not have been written in their Scriptures and Vedas.

Even Sant Mat, for the liberation of the soul, has had different measures that were taken earlier in different yugas. And even in Dwapar, when Karunamai had come. He was the earlier avatar of Kabir Sahib. And so, those measures undertaken then were a little different from what measures are taken now. Now, what is preached is very clearly to do Satsang, to do Simran and Bhajan, and do devotion of the Masters.

The world changes and the environment around us changes, and our life, our body, and our lifespan, also changes. So, considering all of this, Saints have done a very simple, straightforward measure and practice for achieving salvation.

So, these people who are intellectualizing outside, they are people who do not understand and comprehend. They feel this is some new path that is being brought about. And they are not willing to come and do this practice. Such people also go to the extent of torturing Saints, and even Paltu Sahib was burned alive by such people. So, when Saints came into this world to explain, such people offered a very strong resistance to that, and they tortured those Saints in all kinds of respects.

But today, Sant Mat is well accepted across the world, and there is not so much resistance to Sant Mat.

Shabd shabd paurri pai charrh kar,
Pahuncho sachkhand satnaam.
Taate pahle guru ko dhyaao,
Aur kaam sab peechhe jaan.

Saints come and explain to us the Path within. The Shabd has come down from God Almighty, and it is a ladder for going back to God Almighty. So, that is what is explained by the Saints, that we should use the Shabd, and take the help of the Shabd to climb this ladder and go back to God Almighty.

Shabd shabd paurri pai charrh kar,
Pahuncho sachkhand satnaam.
Taate pahle guru ko dhyaao,
Aur kaam sab peechhe jaan.

Swami Ji Maharaj says, "The Path to go within is the path of the Shabd, the Sound Current. But, to get to the Sound Current and take the ladder of the Shabd to God Almighty, we have to first manifest the Master within, because it is only with the guidance of the Master within that we are able to climb this ladder and go back to God Almighty. And we need His guidance throughout, across all the planes, to go above."

So, the first step that we have to take on this Path to go within is to do gurubhakti, is to do the devotion of the Master. And how do we do devotion of the Master? It is to attend Satsangs, to do Simran Bhajan, and to do seva. These are the measures to take to please the Master and to get the Grace of the Master and manifest the Master within.

So, once we manifest the Radiant Form of the Master within at the back of the Eye Center, then both the Master and the soul, they both go upwards on the Sound Current. And then, the Master is there with us at all times and through all of these planes that are there, and right up to going into Sach Khand and Sat Lok. He is with us.

Shabd shabd paurri pai charrh kar,
Pahuncho sachkhand satnaam.
Taate pahle guru ko dhyaao,
Aur kaam sab peechhe jaan.

Radhaswami.

16

Meditation Talk
06 Jan 2016 – Morning

The Soul's Descent Into The Lower Three Worlds, And Its Return To God Almighty

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WHEN OUR SOUL was in Sach Khand-Sat Lok, it was pure and holy. The soul was in God Almighty, but she had a separate identity. All the souls that are with God Almighty are called 'swans' and each of these souls has a brightness of sixteen suns. So, when God handed over the store of souls to Kal Niranjan, as each soul descended to the lower planes and came to Brahm, it got covered by the causal body. When it further descended and came to Sahasdal Kamal, it got further covered by the astral body. When it came down further into this chaurasi, when it came into this human form, it was covered by the physical body and it sat at the Eye Center. The soul is sitting at the Eye Center and, from there, its attention flows down into the body, and that's how all our sense organs are functioning. So, that way, it got imprisoned in all of these bodies and forgot about its True Self.

Kal Niranjan sat with the soul as the mind. And, gradually, the soul forgot about its True Home. It forgot about everything else and started associating itself with this body and mind. Under the influence of the mind, the soul started doing karmas and, to redeem the baggage of karmas, it went into the cycle of life and death of eighty-four lakh forms of species. So, the soul has identified itself as the body, and it has made this world its home. And that is why it is unhappy. That is why Mahatmas come and awaken the soul and remind it that this is not its world, this is not its body, and this is the body of Kal.

Your True Home is with God Almighty in Sach Khand-Sat Lok and there is no suffering, there are no other bondings, there. Mahatmas remind you that you are the soul, you are not the body. You have got this body as a rental accommodation for a few years and you have to leave it after some time.

It is like a 1000-watt bulb. If we look at a 1000-watt bulb, it has a lot of brightness. Now, if we cover that with a sheet, then that brightness is reduced. When we put another covering on top of that, it is reduced further. And when we put a very thick covering around it completely, then we cannot see the light. But the bulb, nevertheless, is as bright within.

So, with the Grace of the Master, when we follow the instructions of the Master and we do our Simran and Dhyan, we gradually clear our attention from the body and go back to the Eye Center, at the Third Eye. And that's when we get free from this first covering, which is the physical body.

So, once the soul goes to the Eye Center, it gets free from this physical body and enters into the astral body. When it enters the astral body, it sees its own luminescence. And then, as it progresses further within, it enters the causal body. It sheds off its astral body in Brahm. Then further, with the Grace of the Master, when it crosses Brahm and goes into Par Brahm and it dips into the Amritsar, or the Pool of Nectar, there it gets rid of its causal body also. And then, it gets the luminescence of twelve suns.

So, when it crosses the Brahm and goes into the Par Brahm, it gets rid of all its stored karmas, or deeds. That is, the Sanchit karmas are all redeemed there, and also the Kriyaman karmas are all redeemed there. The only karmas that remain are the Pralabdh karmas on which this body has been made. When it comes back into this physical body, that is the only karma that it has to redeem.

So, when it goes to Par Brahm, it gets rid of all of its bodies. But there is a little content left as it has to come back into the physical body and it has to pay off its Pralabdh karmas. So, that is the only very limited covering that it has. Once it pays off its Pralabd karmas, then all of its karmas are redeemed, and it is free after that. That is why Saints have redeemed all of Their karmas and They are free.

Saints have gone to Sach Khand-Sat Lok, and there, They have become holy and pure and immortal. They do not have any of these coverings. They are pure and immortal.

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So, the morning time is good. Our mind is quiet. We should use this time to close our eyes and sit for our meditation.

17

Meditation Talk
06 Jan 2016 – Afternoon

The Four Parts Of The Mind And The Process Of Contemplation

IT IS THE NATURE OF THE MIND that, whatever it thinks on, or whatever it tries to repeat or do Simran of, it contemplates or envisages that within itself.

At the Eye Center where the mind is situated, there are four parts to it. It is manas (our thoughts or wishes or intentions or resolutions), buddhi (our intellect), chit (our faculty of imaging or visualizing within at the Eye Center), and ahamkar (our association with that particular thought).

So, the mind throws up an idea. Once that idea is thrown up, or the mind thinks up a thought, the second faculty, which is the intellect, starts thinking about that thought. And the third faculty immediately pictures or visualizes that thought. So, as soon as we picture the thought, or contemplate that thought, we immediately start associating with what we are thinking and what we are imagining, or what we are contemplating on. That is the fourth faculty. So, that way, the mind is now completely outwardly focused. It is constantly thinking about external things, and it is associating with that. And it is also contemplating on everything that is external.

The way to make it inwardly focused is to repeat the Naam, the Simran, given to us, and contemplating the Form of the Master at the Eye Center. It is the law of nature that, whatever we contemplate on, we end up becoming that. So, there is no point contemplating on a form, which is lower than a human being.

We are made of five elements. If we contemplate something like a deity that is stone, that has only one element. So, that way, if we contemplate anything, which is of a lesser number of elements, then we end up going into that form after our death.

On the other hand, we have not seen God Almighty. So, it is not possible for us to visualize, or contemplate, on God Almighty. We can only contemplate something that we have seen, and it is the Form of the Master Whom we have seen. We should make use of this precious life given in this physical form to us. We should contemplate on the Master, as we have seen Him.

Like iron cuts iron, it is necessary for us to use the current faculties of the mind in this physical body to overcome the shortcomings of the mind. So, therefore, we have to use something, which

we can visualize and contemplate. And, therefore, we contemplate on the Form of the Master within, because the Master is connected within to God Almighty by the Grace of His Master.

By contemplating on the Form of the Master, even our mind becomes purer, our thought processes become much purer, and that helps us to go within.

Therefore, till we manifest the Radiant Form of the Master within, we have to contemplate on the physical form of the Master that we have seen, or met, or the experience that we have had with the Master, and we contemplate that till such time.

But because our mind is impure and it is outwardly focused, we are not able to continuously contemplate on that Form of the Master. It keeps coming and it keeps going from time to time.

But, it is prohibited to contemplate on a photograph of a Master. So, we should contemplate only our memories of a Living Master Whom we have experienced in our lifetime. We should not use the photographs of that Living Master and try to contemplate on a photograph because that again is not the Real Master. It is, again, of an inferior element. And once we contemplate on something like that, it is on the physical side, and it will not be able to interact with us when we get connected with it.

So, therefore, in Sant Mat, the practice is to repeat the Five Holy Names and contemplate on the Form of the Master. These Five Holy Names are the Names of the Lords of the planes within. And They have never incarnated and come into this world. They're very pure. And by taking and repeating Their Name, our mind becomes purer.

So, by repeating Their Names, the mind becomes purer, our karmas, our deeds, are redeemed as a result. And, as our deeds get redeemed, the mind gets purer and calmer, and we experience peace and happiness.

Also, the Simran is so pure that the place where we do Simran and where we sit for doing Simran, even that place becomes purer. And, in that place, we will not find any impure souls, or any other evil kind of souls or evil influences. Even those will not affect that place where someone has done Simran.

The mind is not used to doing the Simran. And the mind is continuously used to doing the repetition of worldly things and desires and trying to fulfill those. So, it is important for us to continuously do the Simran so that the mind gets inwardly focused. Though, initially, it is tough for getting the mind on this Path and to make it repeat these Holy Names. But, gradually, as we keep doing this, the mind slowly gets more and more attracted on this side, and then there is a point where the mind itself starts automatically repeating the Holy Names.

So, in such a situation, even when we are talking to somebody, the mind is continuously at the back, repeating the Holy Names. And when we are in such a state, the attention of the soul starts retracting to the Eye Center.

So, Simran and Dhyan (the contemplation of the Master within), these are the only things that can get us to clear the nine doors and get the attention of the soul focused at the Eye Center. Once we get there, then the Radiant Form of the Master manifests within. And once the Radiant Form of the Master has manifested inside, then that Form never leaves us. And, whenever we want, we can close our eyes and then, within a few seconds, we can meet with and talk to the Radiant Form.

Therefore, there is more and more need for us to do our Simran. The faster we do our Simran, and the more we repeat, and the more we are involved in Simran, the quicker we will get our success. The slower we do this, and the slower we repeat, it will take us longer to achieve this.

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So, the atmosphere is good. We should make the most of it, and we should close our eyes and get connected with Simran and the contemplation of the Master within.

18

SATSANG
06 Jan 2016 – Afternoon

There Is No Happiness In Wealth, Status, Or High Society, Only In The Naam Of God Almighty

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The paathi sings the Bani of Sant Sahjo Bai from the b00k: Santon Ki Bani, Vol II, pg 311

Dhanvante sab hi dukhi,
Nirdhan hai dukh roop;
Dhanvante sab hi dukhi,
Nirdhan hai dukh roop;
Saadh sukhi sahjo kahai,
Paayau bhed anoop.

THIS IS THE BANI of Sant Sahjo Bai. Like there were several Saints Who were males, there were a few noted Saints Who were females. All the three lady Saints were from Rajasthan, and all were a part of the royal families. So, Mira Bai was a Saint earlier, and then Daya Bai and Sahjo Bai, these two were Saints, and They had taken initiation from Charandas. So, the family of Charandas had moved from Rajasthan to Delhi. And Sahjo Bai also, and Daya Bai also, both were His disciples, and they had also come to Delhi to do seva. They were great Saints and They had unfaltering love for Their Master.

So, this is the Bani of Sahjo Bai. She says, "No one in this world is happy." She says, "Even the wealthy people, people who are affluent and who are wealthy, they are also quite unhappy."

The human form is cast on both good and bad karmas and, if one had only good karmas, then he would be in the heavens. So, it is only because of a mix of good and bad karmas that one gets this life in a human form.

This cycle of good and bad karmas is an ongoing thing, as sometimes it is good, and sometimes it is bad. These experiences and these karmas keep coming. And that's how we have got enjoyment and sorrow. So, there is some or the other ailment, some people have mental stress, some people have economic problems, some people have sorrow from families or loved ones. There is some or the other form of an ailment or a sorrow. So, both happiness and sorrow keep coming, and there is no one whom we can say is happy, or truly just happy.

Kabir Sahib says, "I look with my Mystic Eye and, from where the sun rises to where the sun sets, I can tell you that there is no one who is happy."

So, Sahjo Bai says, "Wealthy and affluent people are also unhappy, and those who are poor and the have-nots, they already have desires for becoming wealthy."

Na sukh bidya ke parrhe,
Na sukh baad bibaad;
Na sukh bidya ke parrhe,
Na sukh baad bibaad;
Saadh sukhi sahji kahai,
Laagai sunn samaadh.

Now, Sahjo Bai says, "Even those who are literate and who are learned, even they are unhappy."

So, if we feel that we learn, or we become learned, or we gain literacy, then we will become happy, it is not like that. And neither is there happiness in people who intellectualize and get into debates.

There are these pundits and the other learned people who have studied, and they get into endless debates. Again, in those debates and in that intellectualization also, there is no happiness. So, She says, "There is no happiness in wealth. Neither is there any happiness in status or high society. The only happiness that is there is in the Naam of the God Almighty."

Sahjo Bai says, "Only those people are happy who are Sadhus, who have followed the instructions of the Master, gone within and, at the Third Eye, they have gotten connection with the Sound Current coming from above." The mind is forever in search of happiness and pleasure. And it keeps searching for this happiness and pleasure in all outwardly manners. And it never is able to satiate that desire of happiness and pleasure. So, when the Sadhus, or when we, do the meditation, go within and come to the back of the Eye Center, and the Sound Current manifests Itself there, and we get in connection, get in touch with the Sound Current, the bliss and the happiness, or the enjoyment that we get from that, is unparalleled in all the worlds.

The mind, being a pleasure seeker, gets the highest pleasure in getting connected with the Sound Current, and then, it kicks away all its other desires for outwardly, worldly pleasures, because it has got the best happiness and pleasure there. Once the mind gets in touch with the Sound Current, it realizes that pleasure is not outward, neither is it this body, neither is it any of the senses that it has been pursuing. It is a part of the Brahm, and it realizes that. Once the mind gets connected with the Sound Current, it leaves all its worldly pursuits, gets fully intoxicated in the Sound Current, and it never looks back.

So, Sahjo Bai says, "It is, therefore, the Sadhus who are the happy souls, because they have realized the Truth and they have gone behind at the back of the Eye Center and got in connection with the Sound Current."

Jaise sanrrasi loh ki,
Chhin paani chhin aag;
Jaise sanrrasi loh ki,
Chhin paani chhin aag;
Aise dukh sukh jagat ke,
Sahjo tu mat paag.

Sahjo Bai says, "Our happiness and sorrow here are like the iron tong of an ironsmith." She says, "Our joys and sorrows are like the tong of the ironsmith." He holds this iron in the fire and heats the iron. So, it is the tong, which goes into the fire and also faces that heat. And then, after he has molded the iron, hit it and brought it into shape, then again, he puts it in water. So, again, the tong also gets the benefit of cooling down in that water. It keeps going from fire to water to fire, and that's how our joys and sorrows are that we enjoy or suffer in this world.

So, She says, "Therefore, sorrows and joys are not permanent. They keep coming, as per your Pralabdh karmas. And there is nothing permanent about any of these. So, you should take your mind away from all of this and focus within."

As the practitioner, as the devotee, does the Simran and he does the meditation and practice, he becomes more resolute in that practice. And he also gets emboldened in that practice to withstand all these joys and sorrows, and not get affected by them.

So, when we encounter a pleasure or a joy, we believe in the permanence of that, and we get completely involved in that pleasure, which then becomes the cause of sorrow.

To understand this, we can look at this example, where honey is put on the wall. Some honey is smeared on the wall. Now, a lot of flies come to eat that honey. There are some flies, which are greedy, and they want to eat a lot of honey. So, they sit in the middle of that honey.

Now, when they sit there, their legs get stuck there, or their wings get stuck. And they are completely stuck in that honey.

And those standing at the periphery eat a little and they can fly away. So, they eat this honey standing on firm ground outside, and they do not get greedy, and they do not sit in the middle. And they enjoy the honey also, and then, they fly away with dry wings also.

Therefore, in this world, the people who have more desires, more wishes, they are more unhappy. And those having fewer wishes and fewer desires and limited desires, they are relatively more happy.

Mahatmas, They are happy in the way They have been kept by God Almighty. Sometimes, even for a couple of days, They do not get food to eat, but They maintain that They are happy in the Will of God. And They surrender to the Will of God and are happy in that.

Unlike that, worldly people have unending desires. Whatever they have, they keep wanting more. And when they get more, they even want further. So, in that, they are quite unhappy throughout their life.

So, Sahjo Bai says, "These joys, pleasures, and sorrows are, therefore, passing phases. You should get your intellect above all of these and get in connection with Naam."

* * *

Once, during the time of Ravidas, there was a brahmin who used to have a bath early and used to go out to have this bath. He was late one day, so in a hurry, when he went and he broke his chappal, the one that holds the toe. So, he looked around for a cobbler. Just then, around that time, Ravidas Ji was opening His shop. And this pundit came to Ravidas, and said, "Please hurry up, please repair my chappal, because I'm running late for the puja."

So, Ravidas Ji requested that He is just opening His shop and He wanted to just organize the things, and then, He would, immediately, work on that chappal.

But the pundit was in a hurry and he refused. He told Ravidas, "Nothing doing. You get my chappal repaired first."

So, Ravidas Ji took that chappal and got a nail, and He hammered that nail in place. And He asked the pundit where he was headed.

The pundit said, "I am going on the riverbank to have a bath. This is the time I always do it."

So, Ravidas gave him two paisas. In those days, there were coins of one paisa also. So, He gave two copper single paisas to the pundit and He said, "Please when you go, offer these to the river from me."

So, the pundit went to have his bath. He tied those two coins to his towel and he went for taking his bath. And he also felt, "Fine, Ravidas has done my work, so it's okay if I carry two of his coins and offer them in the river for him."

So, when he was having his bath, he remembered those coins Ravidas had given to be offered to the river. He untied that knot, took out those coins, and then threw them in the river. When the coin was offered to the Ganges, from the Ganges there came up a hand with a jewel-studded bangle. And that hand came to the brahmin, to the pundit, and it offered that studded bangle to the brahmin. So, the brahmin took that bangle.

Then he started on his way back, but then, he took a slight detour, because he felt, "If I pass by Ravidas, then I may have to offer this bangle to him." So, he took a detour, and he was returning home.

So then, after a few days, he slowly started passing by Ravidas's place again, and as Ravidas had not asked him about this episode, he felt that, perhaps, it had not registered in his mind. So, he kept that bangle, and later, when he felt that Ravidas would not ask, he passed by Ravidas's place two or three times. He saw that Ravidas was not asking for anything. He felt, "Okay, now I think I'll sell this bangle to the king."

So, the brahmin went to the king and offered this beautiful bangle. The king looked at the bangle and he was very happy and pleased to see that bangle. And he called his wife, the queen, and he offered that bangle to her. She also liked that bangle a lot. But then, she said, "Look, this is only on one hand, so I have only one bangle. I should have bangles on both my hands. So, ask that brahmin to get the other bangle also."

So, the king told that brahmin, "Bangles are always made as a couple, as a pair. So, where is the other bangle? You should get that other bangle also, and once you get that other bangle, I will give you any price that you put to me."

But then, the brahmin told him, "Look, I only have one bangle."

So, the king told him, "This is not acceptable. You cannot have only one bangle, and I'm giving you one week's time to get the other bangle. Now, if you don't get the other bangle, I will hang you!"

So, the brahmin was terrified and he went home. He did do a lot of rituals to ward off this thing on him. And he was wondering now what is to be done? So, he prayed a lot and, finally, after a couple of days, he decided that he should go and meet Ravidas. So, he went to Ravidas, and then he bowed down, and he related what had happened. He told Ravidas Ji, "The other day when you had given me those two coins, when I offered them to the Ganges, I got in return a diamond-studded bangle. And then, I didn't come back to you, but I went to sell it to the king. But where I had gone for money, instead, he decided to hang me if I don't give the other bangle. Can you please help me and get me the other bangle?"

So, Ravidas Ji said, "You should have come to me when you had got this bangle, which was given to you by the Ganges. At least you should've come and told me that such a thing has happened. And then, you could have always told me that you wanted to keep it and I would not have objected. But you should have come to me then."

So he begged for forgiveness and Ravidas said, "Okay, don't worry." And He then took out one more paisa, one coin, and He had this vessel. And this vessel was used to soak leather, to soak skins, and because of that, the water in that vessel was red, because of the leather soaked in it.

So, He threw that coin in that water, and He said, “If the mind is pure, then even this water is like the Ganges.” And He threw the coin inside. And again, that hand came from that vessel itself and offered that bangle to Him. Then, He gave the bangle to that brahmin, and He said, “Go, save your life.”

So, when he took that bangle to the king, he offered that bangle. The king saw that it was exactly the same bangle, and he offered it to his queen also. And then, the queen was very happy to receive both the bangles. So, they told him, “Okay now you quote your price for this.”

So, the brahmin said, “No, I don't want the price. I don't want any money for this. You just take away that death sentence and we are square. So, I don't want anything.”

Now, the king told him, “This bangle is definitely not anything that can be made on this earth. So, this is definitely a divine bangle. I want to know where you got this bangle from?”

So, then that brahmin told the king, he told him the entire story, related how it had happened. And then, he told the king, “In Ravidas’s vessel, God alone knows how many bangles are there. So, now I don't want any money from you. I am going to go to Ravidas, and I'm going to go in to surrender to Ravidas and take His Blessings.”

Then, the king said, “Such a great person is there in our kingdom, and we are not even aware of this." He said, "We will go together.”

So, he and his queen and others went in the chariot to meet Ravidas Ji. They were deeply impressed by the Satsang of Ravidas Ji. And, since then, a lot of talk of Ravidas Ji also happened in that kingdom.

So, Ravidas Ji, throughout his life was a cobbler and He made His living by selling and mending chappals and footwear. And He never complained to God, or He never requested God that He should be given any more wealth than what He had. And, many times, He used to remain hungry because there was no money with Him.

Therefore, for a true devotee, the sorrow and joy are equal. For them, it doesn't make a difference whether there is joy or whether there is sorrow.

Sahjo jag mein yoh rahe,
Jyon jihva mukh maahin;
Sahjo jag mein yoh rahe,
Jyon jihva mukh maahin;
Gheev ghanaa bakshan kare,
Tau bhi chikni naahin.

Sahjo Bai says, "This is how a human being should stay in this world, how he should live in this world. He should live like the tongue stays inside the mouth."

The tongue stays inside the mouth and the mouth has thirty-two teeth. And, despite that, the tongue stays within that without being eaten, or chewed, by those teeth. So, it is the tongue, which moves the food and rotates the food in the mouth and, as it chews, it never gets chewed itself. All the taste is enjoyed by the tongue. But all the food, it pushes down. So, it doesn't get the food itself, but it enjoys all of the taste of that food. It enjoys the food of all types. And even very oily food, or when there is ghee on it also, it enjoys that taste of the ghee, but it doesn't allow that ghee to stick on the tongue. We see that oil never sticks on the tongue. So, that way, She says that we should stay in this world. We should stay in the families. We should take care of our loved ones. We should go about our livelihood. We should live in this society. But, at all times, we should stay detached from all of these things, and enjoy all of this around us, but stay detached in it.

Chalna hai rahna nahi,
Chalna bisvaabees;
Chalna hai rahna nahi,
Chalna bisvaabees;
Sahjo tanak suhaag par,
Kaha gundhaave sees.

Sahjo Bai says, "None of us are going to stay here. Everyone has to go. So, nothing is permanent. Everyone will have to leave this place."

Sant Ji also used to say often, mentioning in the Satsang, what is truth and what is false. He often used to say that, "To live is false, and to die is the truth." So, He used to often say, "Whoever is born, has to die, whatever has been built, will get destroyed. And that is the law and nature of Kal."

Sahjo Bai says, "We should not look at this as permanent, and we should not sacrifice our head for this thing, which is not permanent."

Kabir Sahib also has said, "The great Lord Rama, and also the very learned Ravana, they have also left this world. They were also in this world. They have also left this world. And nothing in this world is permanent."

Ravana, he was very learned, and he had tried a lot to get permanence, to become immortal, in this world. Ravana had tried to gain immortality. He and his brother Vibhishana, they had both carried out austerities, and they had manifested Brahma who was their deity also. So, they had manifested Brahma and they had taken the nectar of life. They had taken nectar to get immortality from Brahma. Then, he had also pleased Lord Shiva, and he had gained a lot of strength with that as a blessing, and he had the strength to lift up the Himalayas. So, he even had

gained power over the gods, and he had done a lot of things on this earth also. But, ultimately, even he had to die.

So, therefore, whoever is born has to die. Whatever has been created, will get destroyed. And that is the nature of this world.

Jyot tiriya peehar base,
Surat rahe piv maahin;
Jyot tiriya peehar base,
Surat rahe piv maahin;
Aise jan jag mein rahen,
Guru ko bhoole naahin.

Sahjo Bai says again, She gives another example, of how you should stay in this world. She gives the example of a bride. When this bride marries a person and she goes to his house, her husband's house, and stays there, after a year or so, when she comes back to her mother's house, she is otherwise as she was before. She goes around doing everything in her mother's house and staying there. But her mind is always with her husband.

That is the way we should live in this world. We should go about doing everything in the normal way, but then, our mind and our attention should always be at the Feet of the Masters within. That way, when we go about our worldly ways, we also get the help of the Master.

When our mind and attention is focused on the Master, then the Master also helps in our daily routine work also. So, that soul is, therefore, happy then in this world, because it gets the support of the Guru. And, at the time of death also, the Master takes the soul into higher planes and keeps that soul in the higher planes.

So, that soul is always accompanied by the Guru and the Shabd. And there also, that soul is very happy.

Unlike that, for the person who is, otherwise, lost in this world, he has wasted his life trying to fulfill his desires in this world. At the end then, again, he dies in these desires and comes back to this world to again suffer in this world.

So Sahjo Bai says, "You should stay in this world like that bride who has come back from her husband to her mother's place, and there, she is going about her regular routine. But always her mind is attached to her husband."

Pahile bura karmaaye kar,
Baandhi vish ki pot;
Pahile bura karmaaye kar,
Baandhi vish ki pot;

Sahajo kharcho ka rahyo,
Kar hisaab ghar maahin.

Sahjo Bai says, "I don't know how many lives we have lived as human beings earlier and how much of karmas we have incurred. And we are carrying that burden of karmas for so many lives before. And, in this life now, we have come and we are continuing to carry the burden of all our previous lives' karmas now also."

Now, when we come in connection with a True Master, then, in a second, that burden is reduced, and that burden is destroyed. So, we should search and, with the Grace of God, if we get the Mercy of the Master, and we get in touch with the True Master, then that burden, which we have carried for so many lives before, that gets destroyed in a moment.

If we look at it, the kind of burden we are carrying of the karmas, it is impossible to get salvation in this life. It is only with the Mercy of the Master that, during initiation, the burden of karmas is reduced so dramatically, that it is only with His Grace and Mercy that we are able to get salvation in this life.

So, once we get in touch and connection with the True Master, we don't have to come back into this world. Even if our love for the Master is only limited to that of a sunflower seed, even if it is that little, we have just managed to come for a Satsang or two, and we have just that little bit of love, then we don't have to come back to this world. The Master takes us after our death and keeps us happy in a higher plane.

Those devotees who love their Master, who are doing the practice and following what the Master has said, for them, they are not kept in the higher planes. They are straightaway taken to Par Brahm and kept there. And for those of the devotees, who do not have any desires, for them, the Master takes them straight to Sach Khand after their death. So, even if the devotee has not done meditation, and he has not done the practice, but he does not have desires, he does not have any further wishes and desires in this world, then the Master takes him to Sach Khand. The only reason we are not in Sach Khand and we are somewhere in-between is because of our desires.

So, we are so much lost in our attachments here, it is, therefore, necessary for us to do Simran so that we can get out of this attachment, we can detach in this life.

Swaas ko jaanu jaat hai,
Taaki sodhi naahi,
Swaas ko jaanu jaat hai,
Taaki sodhi naahi,
Sahajo kharcho ka rahyo,
Kar hisaab ghar maahin.

Sahjo Bai says, "This store of breaths that has been given to us, we are just wasting these breaths. We have no accounting of these breaths, and we have no knowledge of the importance of these breaths. We are just wasting it." Because, if we value these breaths, the importance of these breaths that have been given to us then, with each breath, we will repeat the Naam, we will do Simran, and we will gain and we will build the wealth, which is going to take us towards salvation, which is going to get us our salvation.

Yeh avasar durlabh mile,
Acharaj maanush deh;
Yeh avasar durlabh mile,
Acharaj maanush deh;
Laabh yahi jo kahe
Har simaran karleh.

Sahjo Bai says, "God Almighty has given you priceless breath and this opportunity. Use this opportunity. Use these priceless breaths that have been given to you, and use them wisely and collect the wealth of Naam. Do your Simran and collect the wealth of Naam, which will give you salvation." Because, if this opportunity is lost, then the soul will go back into the form of a tree, or a bird, or an insect, and then, this opportunity of collecting that wealth and getting salvation is lost.

Phaavak naam jalaahi he,
Paap taap dukh dundh;
Phaavak naam jalaahi he,
Paap taap dukh dundh;
Raam sumir jo sahjo kahe,
Jo bisure so andh.

She says, "So, therefore, light the fire of Naam, and use that fire of Naam to burn away the wood of the karmas. Use the time for doing this, otherwise, whatever time you are doing to collect all the wealth of this world, that is going to get reduced to ashes and dust. Because, at the time of death, none of these things are going to go with you."

Sahajo sumiran sab kare,
Sumiran maahi vivek;
Sahajo sumiran sab kare,
Sumiran maahi vivek;
Sumiran koyee jaaniye,
Kaato madhy ek.

Sahjo Bai says, "Don't do Simran just for the sake of doing Simran. Do it with the knowledge of the importance of the Simran that you are doing."

Likewise, also when we listen to Satsang, it is not just that we listen to Satsang and end it there. We have to inculcate the Teachings that we learn in the Satsang and bring it into our routine life.

Aisa sumiran keejiye
Sahaj rahe lav laaye,
Aisa sumiran keejiye
Sahaj rahe lav laaye,
Bina jeeb bin taaluve,
Antar surat laagay.

So, She says, "You do Simran in such a way that your tongue doesn't move, and the Simran happens within. And it happens to such an extent that your soul starts leaving all the nine doors and goes within."

Initially, to quiet the mind, we do Simran with our tongue. We use the tongue to do Simran also. But the Simran should then be graduated to the mind, and when the mind does the Simran continuously, then that Simran gives us the result.

Hamsa soha taar kare
Suratam kariya poye,
Hamsa soha taar kare
Suratam kariya poye,
Utar utar phir chade,
Sahjo sumiran hoye.

By doing Simran, by doing continuous Simran, when we develop the capability like a spider, the spider releases a very fine thread and it climbs on that thread and goes up, and then again, when it wants to go down, it climbs back on that thread and swallows that thread back. So, that is the capability that the soul starts developing, once we are able to do the Simran and refine it to that extent.

So, the soul has its own luminescence and it has this capability and the Sound Current. And then, on the basis of this, it goes further and rises up.

Hamsa soha taar kare
Suratam kariya poye,
Hamsa soha taar kare
Suratam kariya poye,
Utar utar phir chade,
Sahjo sumiran hoye.

Radhaswami.

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Meditation Talk
07 Jan 2016 – Morning

Devotees Of God Almighty Do Their Simran Continuously Without A Break

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IN DEVOTION TO GOD ALMIGHTY, it is not humans alone that are devotees. There are other animals, birds, and other species, who are also devotees and pray to God Almighty.

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Once upon a time, there was Musa who was a devotee of God Almighty and he would often converse with God Almighty. He once asked God Almighty whether there were others devoted to God Almighty.

So, God told him, "It is not only humans. It is also in other species that I have devotees." So, God told him, "About ten kilometers away there is a big banyan tree, and on that tree, there is a bird." So, He gave him the directions to go to that tree. And He said, "There is a devotee there. You can go and see that."

So, Musa went there and he found that tree. It was a big banyan tree, and there was this bird sitting on one of the branches with its eyes closed. There was a small pond of water about two furlongs away from where that bird was perched, where that bird used to go to drink water. So, Musa addressed that bird and said that "God Almighty has sent me and I have come here to see you. Please let me know if there's something that I can do for you."

So, the bird told him, "This pond of water, which is there two furlongs away, if you can shower your grace and bring that pond closer to me, then that will help me. Because, whenever I go to drink water, my Simran of God Almighty breaks. And when it comes closer, I will be able to close my eyes and continue to do Simran, and also drink water without any break of Simran."

So, Musa told him, "It is not possible to get the pond up because it needs land and you are perched on a branch above on that tree. I cannot bring the water to you that close, where you can drink it without a break of Simran."

So, the bird told him, "Then there is nothing else that I need. I have no other problems, so you can leave."

Musa was shocked to see how devoted that bird was, that it was so worried to break its Simran for going and drinking water. And that was the only thing that it required. He felt that this is a bird, which is so devoted to God Almighty, and we humans waste so much time.

We don't do Simran for hours, days together, and we are not bothered. So, he was quite shocked to see the devotion of this bird.

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Devotees of God Almighty continue their Simran without any break. And they are very unhappy when that Simran breaks. So, the first step on the Path of Spirituality is Simran. We should keep doing our Simran to make our mind pure. We do Simran and we do Dhyan, but Dhyan is more difficult, because the Form of the Master is very pure, and our mind is impure. And, therefore, the Form, which is pure, cannot come into an impure place. It is Simran that cleanses that mind and makes it pure to receive that Form of the Master. So, we should do our Simran nevertheless.

And, even if there is darkness inside, we should continue to do our Simran. As we keep gradually doing the Simran, our mind will become purer and purer and more tender. And, as it becomes pure, the Master will definitely grace us, and He will definitely show the Form within.

So, with the mind becoming purer, our faculty of contemplating inside also becomes purer and, therefore, the Form of the Master, when we contemplate the Form of the Master, will come and stay for a longer time. When we contemplate the Form of the Master, even if it is not continuous, it comes and goes, we should continue to do our Simran. And as we keep on doing our Simran and the mind becomes purer, that Form will become more steady.

The Master is within. He is not away from us. And He will definitely grace us at the appropriate time. So, when we try to contemplate the Form of the Master, we should contemplate the Form of the Master where we have seen Him earlier, where we have life experiences, where we have seen the Master in His physical body.

And if we are unable to do this contemplation of the Form of the Master, or we are not able to have a very clear picture of the Master when we try to contemplate on His Form, then we should not resort to practices of going and seeing a photograph, or other outside pictures, or things like that, to improve our form of contemplation.

We should continue to try and remember only those instances where we have seen Him before in His physical body.

Even when we listen to Satsang, and we see the videos, and we see our Master in the videos, or we read books, we see those photos, we should not contemplate those pictures or those forms.

When we listen to Satsangs like that, and we are watching the video, it is okay to see the video and listen to the Satsang with full devotion. There is nothing wrong with that. It is only when we sit for meditation and when we start contemplating the Form of the Master within, at that time, we should not visualize the picture that we have seen on a video or outside. It is only the Form that we remember, the memory that we have of the Master within when we have seen Him in life.

Initiates of Kirpal Singh Ji Maharaj and Baba Somanath Ji, they have not seen their Masters since 1974, when Kirpal Singh Ji left His body. And Somanath Baba Ji left His body in 1976. So, it's been very long since they met or saw their Masters. And it may be difficult for them to visualize or contemplate on the Form of the Master. They may not get to see the full Form of the Master within. But they should not get disheartened. They should continue to do Simran as their Masters are within. And we should focus on the Simran, and the Form will come of its own.

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So, the ambiance and weather are very good, and our mind is very quiet. We should use this time to close our eyes and do meditation.

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Meditation Talk
07 Jan 2016 – Afternoon

By Doing Seva, The Ego Is Reduced

LIKE IN SANT MAT, there is importance of Satsang and Simran Bhajan, and there is a lot of importance given to seva also. So, these three measures have been adopted in Kali Yuga; Satsang, seva, and Simran Bhajan. When we do seva on the Path directed by the Masters, then the biggest benefit we get is, the ego that we have about ourselves, that diminishes. Because, if we do not reduce that ego, if we do not become humble and, while doing our meditation, if we do not do it with humility, then we will not be successful on the Path. So, therefore, a lot of importance is given to seva. And a lot of Saints have also become great Saints, because of the seva that They have done. So, seva is as important as Simran Bhajan, when we are on this Path.

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Angad Dev Ji was a very well-off person in the village, and he had his own shop. He used to often give donations to people, and he asked them to go and visit the deity and go on those pilgrimages to those deities. He would often give these donations and they would visit this goddess. It was a distance away.

So, on one occasion, he had given monies, and about twenty-five people had agreed to go together, and they were going to this goddess. On the way, Guru Nanak Sahib's ashram was there. And, when they went, Angad Dev Ji heard the Satsang of Guru Nanak Ji and he was quite transformed. So, they stayed overnight at Guru Nanak's ashram, and Angad Dev Ji decided to continue to stay in the ashram.

So, the next day, when they woke up, he gave money to the rest of the people, and he said, "You go forward and visit the goddess and come back. And, while you are returning, I will join you. And then, we will go back to our village together." And he was very much influenced by Guru Nanak Ji. He continued to stay in the ashram and do a lot of seva there.

So, when those people, his fellow villagers, came back after about twelve days, they asked him to then join them to go back.

His name then was Bhai Lena. So, he told them then that they should carry on. He wanted to continue staying at the ashram. So, he gave them more money to return and paid for their fare back to the village. And he continued to stay in the ashram and do the seva of Guru Nanak Ji.

On one occasion, Guru Nanak Ji and some of His followers, about four or five other devotees and Bhai Lena, they had gone out to some other village. Now, on the way, there was this ditch. It was a muddy ditch. There was no water, but it had soft soil. So, Nanak Ji said, "I cannot jump these five feet, so just look for some stones, some rocks, and keep that on the way so that I can step on them, and then crossover."

So, the devotees started looking out for some stones to put in that soft soil. And, in Punjab, the soil is very fertile, so it is very difficult to get stones there. And they all went out in search, and Nanak Ji was standing there.

So, Bhai Lena was standing with Guru Nanak Ji, and they waited for about fifteen, twenty minutes for the other devotees to get the stones. But then, he could not stand this wait. So, what he did was, he laid flat on that ditch and he told Guru Nanak Ji to walk over him to the other side.

So, after Guru Nanak Ji crossed and went to the other side, Bhai Lena stood up, and when he stood up, Guru Nanak Ji embraced him. He hugged him and He said, "You are a part of my body." 'Ang' is what we say in Hindi for 'body'. So, that's how his name, from then onwards, became Angad Ji.

So, seva is a very important thing, and if we do seva with a right frame of mind, and we do it with devotion and love, then it gives us as much or more success as we get with Simran or Bhajan. So, while we are doing seva, we should not engage in slandering, or we should not pay attention to other things, and we should focus and do our seva with love and devotion. And, if we do that seva like that, then we get the full benefit of that seva. So, this is another Path of the Saints where, if Simran and Dhyan are not done, but devotees, with good intention and with pure minds have done their seva of the Masters, then they have been successful. And this is another Path, or another alternative, in Sant Mat.

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So, the devotee, whom you see sitting here and talking, has also got all the Grace of the Masters only by seva. So, if I look back and think of the seva that was done, I shudder to think that I could do that kind of seva. And it is really the Guru only Who has got all the seva done. I used to walk around the periphery of the ashram, and guard the ashram boundary, and this would happen and continue all night. So, I would take those rounds. And then, early morning, I would have tea, and then Bernard also did seva with me, and we did seva together for about one and a

half years. And, after this morning tea, then we would go into the fields and do the seva of farming there. And that would continue till about one o'clock.

And then, after lunch, only between 2:00 to 6:00, I would get to sleep, I would then take rest. So then, at six o'clock, perforce, I had to go to the langar to take tea because, in those days, they did not allow tea to be handed to anybody else to be given to other sevadars.

So, Satsang would start at seven o'clock, and Baba Ji had instructed that I should not sit for Satsang and that I should go and do seva in the field of coconuts. And that was about one and a half kilometers away. During that time then, I would go there and do seva there.

So, while the Satsang would go on, I would go and guard the coconut farm there because, in those days, there was a lot of theft that used to happen. So, by doing that seva, in about one and a half years time only, I got the Grace of the Master, and the attention of the soul started retracting. So, I used to do the seva of guarding in the night. And when we would walk on the periphery of the ashram, I would continue to do Simran all night long. So, that is how I could do good Simran, while I did that seva. And then, at three o'clock, there were about fourteen foreigners who were there at the ashram, including Bernard, Dominique, the Pauls, there were two Pauls, and then, Christopher and the others. So then, I would ring the bell and wake them up, and then they would prepare tea. Then, we would have tea and sit for meditation.

So, all these foreigners also had a lot of seva. They did a lot of seva and they also stayed for six months in the ashram. And, after six months, then they would go back to their respective countries. So, they also used to do a lot of seva then. Seva is nothing less than Simran and Bhajan. And, by doing seva, we immediately get rid of our karmas, our burden is reduced by doing seva.

So, therefore, Saints have kept these three things: Satsang, seva, and Dhyan Bhajan. Sit for Simran Bhajan. All these three things are very important. So, if we do not get the opportunity to physically do seva of the Guru, then we should follow His instructions. So, the Masters instruct us to do meditation for two and a half hours. That is also seva. So, we should do that.

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So, this time is good and the ambience is quiet. The atmosphere is quiet. We should close our eyes and sit for our meditation.

21

SATSANG
07 Jan 2016 – Afternoon

The Ego Is The Biggest Impediment To Doing Our Devotion

The paathi sings the Bani of Sant Kabir Sahib Ji from the book: Sant Kabir, pg 190

Saadho so jan uthare paara,
Jin man mein aapa daara.
Saadho so jan uthare paara,
Jin man mein aapa daara.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. Kabir Sahib has tried to explain in this Bani, what is the biggest impediment in our devotion because between us, our soul and God Almighty, there is a veil of ego. And the devotion of God Almighty is to take off that veil of ego.

So, to get rid of that veil of ego, we go to the Masters. And, with the help and Grace of the Masters, we are able to focus inwardly and get our attention at the back of the Eye Center. And, with that, we have the Radiant Form of the Master manifest at the back of the Eye Center. And that's where the ego is reduced when we do devotion.

If we, on the other hand, keep increasing our ego, then that veil becomes thicker. And then, how will we achieve our objective of meeting God Almighty?

God Almighty says, "I like that devotee who has killed his ego." To kill or get rid of the ego, it is very important for us to follow the instructions of the Master and leave our nine doors and come to the Tenth Door. When the Sound Current manifests inside, and when we go there, we see how Kal and Maya have created this illusion, how there is so much suffering that is happening. And when we see all of that, and we are in touch with the Sound Current, the ego is vanquished, automatically.

Koi kahe mai gyani re bhai,
Koi kahe mai tyagi;
Koi kahe mai gyani re bhai,
Koi kahe mai tyagi.

Outwardly, when we do our devotion within the realm of the mind, then we end up increasing and inflating our ego. So, when we follow the mind, sometimes the mind says that we should go and stay in the jungles, and we follow that. Or, we go in some ashram and stay there. So, this is all under the purview and the instructions of the mind. And when we go there, and we work and do our devotion under the realm of the mind, the ego keeps increasing. When we do that, we start feeling that we have sacrificed so much, and our ego keeps increasing. When we do reading according to the instructions of the mind, and we read a lot of holy books, then we feel that we have read so much Holy Scriptures and holy books, now we are so knowledgeable about God Almighty.

So, all these things lead to us increasing our ego. Therefore, if we see the history of yogis, munis, and people who have done a lot of penance and such like, then they have spent most of their lives under the influence of their ego, either by cursing somebody or by blessing somebody. And that's how they have all wasted their devotion. Because all these measures of devotion and practices that are there, all these are below Brahm. And when we do anything below Brahm, then we are doing it under the influence of mind, because mind does come from Brahm.

So, all these are being done under the realm and instructions of the mind. It is only the devotion of the Saints where our devotion goes beyond Brahm. It is in Par Brahm, and that is the only devotion, which rids us of our ego. Because, when we do Their devotion and go beyond Brahm, then the mind stops at Brahm. It cannot go beyond Brahm. And we are also outside of the compound of Kal. So, both these influences are not there, and the soul gets free after that.

As we follow the practice and instruction of the Master, we do our Simran, Dhyan and Bhajan then, automatically, humility in us sets in. Because we soon realize, when we go through the Third Eye, that the Doer is someone else. We have just been instruments. So, the Doer is someone else. That's when all our questions and all our queries get to rest, and we get our True Humility.

Koi kahe mai gyani re bhai,
Koi kahe mai tyagi;
Koi kahe mai indri jeetha,
Aham saban ko laagee.

Kabir Sahib says, "People who spend time, and the learned people, or the pundits, who have read the Scriptures, Vedas, etc., they start believing that they are very intellectually evolved, and they are pundits, and that ego sets in." On the other hand, people who go into the jungle, they wear a loin cloth, and go and stay and do pranayama in the jungle, they feel that they have become yogis. So, all these are various aspects of egos that have set in.

* * *

Gorakhnath was a yogeshwar. He had done his penance in the Himalayas. A yogeshwar is an ascetic who has reached up to Brahm. And a yogi is an ascetic who has reached up to the Sahasdal Kamal. So, he was a yogeshwar, and after he had done his penance in the Himalayas, when he came down into the plains, he spent time debating with various other pundits and other learned people, and he carried out those debates. So, that way, he came down to the plains, and people he met, he would get into debates, and he built a very highly inflated ego about himself when he reached Varanasi.

In those days, Ramanand Swami had an ashram in Varanasi, and he did a lot of preaching in Varanasi. So, for debating, Gorakhnath, as usual, came across and he put his trishul in the ground, and sat on the edge of the trishul, on the tip of the trishul. And then, he challenged Ramanand. He said, "You come out and answer my questions. And if you are not able to do that, then you should leave your ashram."

Ramanand Swami was a simple person, he was a brahmin. And he saw this Gorakhnath opposite, and he felt, "This ascetic has come, and he has come with all mystic powers, and he is challenging me. So, even if I get into a debate, it is quite likely that he will curse me, he'll use some of his mystic powers, and he'll curse me. So, there is no point getting into a debate." What, instead, he decided to do was pack his bags and leave the ashram.

So, one of the disciples of Ramanand ran out, and he went to call Kabir Sahib. During that time, Kabir Sahib was a fourteen-year-old boy. So, when he related all of this to Kabir Sahib, Kabir Sahib felt sad and He told him, "Don't worry, you go back and tell Guru Ji, tell Ramanand Ji, that he should not pack his bags. He should continue staying there. Tell him that I will come there and I will do this debate with Gorakhnath."

So, by now, Gorakhnath had got very angry, because nobody had come, and he had no signs from the ashram. And he was almost about to curse Ramanand when Kabir Sahib came there.

Now, Kabir Sahib came there with a bundle of thread, and He was just tying that bundle as He came towards Gorakhnath. So, Kabir Sahib noticed that Gorakhnath was sitting at the tip of that trishul. He felt that, yes, Gorakhnath is a yogeshwar. So, what He did was, He threw that bundle of thread, which He had, and He threw it about ten times the height of where Gorakhnath was sitting. And then, He went and sat on top of that bundle of thread. Then, He asked Gorakhnath, "Okay, please ask your questions. I will give your answers."

So, thereafter, there was a very long debate, and there were lots of questions asked by Gorakhnath. And this went on for seven days. So, when all his questions were answered by Kabir Sahib there over seven days, he said, "Okay, now let us test each other for our mystic powers."

Gorakhnath had a kamandal, a utensil, which holds water. So, he had that kamandal with about half-filled with water. So, he transformed himself into water, into that element, and he got mixed with that water, which was there in the kamandal and he told Kabir Sahib to search him out.

So, Kabir Sahib then asked the disciple of Ramanand to bring five katoris, or five small utensils. And then, He took this water from this kamandal pot, and He poured it into those five different utensils. Then, Kabir Sahib told him, "Okay, Maharaj, why don't you come out and show yourself now?"

Now, He had put that water into five different utensils. So, his body parts had all separated. He was not able to come back. So then, Gorakhnath told Him, "Okay, you've found me, you got me. You please put that water back in the kamandal, and I'll come out."

So then, Kabir Sahib turned into the Holy Sound Current. Now, that Sound Current is there everywhere. It is all around and only the soul can hear that, so He vanished.

Then, Gorakhnath admitted defeat. And he asked Kabir Sahib, "You are so young. So, when is it that you practiced and achieved all of this knowledge? And where have you come from? Which is your country? Which is your world, where you from?"

Kabir Sahib told him in a verse, which meant that 'I have come from that world where only knowledgeable people, Saints, know about that place. Only those people are aware of that place. I am from that place'.

So, thereafter, Gorakhnath left from there. But he had a very big ego. He did not take initiation from Kabir Sahib and he left. And, thereafter, he never returned back to Varanasi. So, people who are learned, who have spent time in reading all these holy books, etc., and people who have spent time in these austerities, these people have built up all these egos, and those egos do not go away.

Koi kahe mai jogi re bhai,
Koi kahe mai bhogee;
Koi kahe mai jogi re bhai,
Koi kahe mai bhogee;
Mai tho aapa doori na daara,
Kaise jeevai rogee.

Some say, "I am a yogi." Some person says, "I am a worldly person." Kabir Sahib says, "Till you vanquish that ego, all these measures, which you undertake for your spiritual upliftment, are of no use." Because, the power that makes us go back in this ocean of life, into this cycle of life and death of 8.4 million life forms, that is ego.

So, it is only 'me' and 'mine', these two things, which cause us to be attached to everything. And because of our attachment to all the things that we have this attachment with, we have to keep coming, again and again, back into this world.

Koi kahe mai daata re bhai,
Koi kahe mai tapasi;
Koi kahe mai daata re bhai,
Koi kahe mai tapasi;
Niz tat naam nischay nahi jaana,
saba maaya mein khapasee.

Some people donate monies and donate wealth amongst the poor and amongst others. They carry this ego of being very generous and donating monies to others for help, etc. And then, there are others who say, "I have undergone so much austerity. I have sacrificed so much and I have undergone very difficult austere measures for achieving or doing my devotion." Both these are other forms of increasing our ego.

Various rishis and munis have done all these austere measures and have developed a lot of mystic powers, as a result. But then, because of their ego, they have lost those mystic powers, and they've wasted that devotion also.

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In recent times also, during the time of Emperor Akbar, there was one person called Rahim Khan-I-Khana. And, though he was a Muslim, he was a very astute devotee of Krishna. And he was one of the ministers in the court of Akbar. So, whatever he earned, he would also donate that to poor people. And when he would do these donations, or he would give out this money, he would bow down, and he would not look at the person when he was giving the money. So, that became a prevalent practice, and people would say, "Like Rahim Khan-I-Khana is giving alms, or he is giving donations, whenever he gives, he keeps his head bowed down and he doesn't look at the person who is taking that donation, simply so he doesn't feel egoistic that 'I have given this person and this person now owes me something', or increasing his ego of having donated money."

So, someone posed this question to Tulsi Das who was around the same time he was there. Someone asked Tulsi Das that this Rang Rahim Khan-I-Khana is donating like this, with his hand above, and his head bowed down. So, Tulsi Das then talked to Rahim Khan-I-Khana, asking, "Where have you learned to donate like this, where your head is bowed, and your hand is above when you're donating?"

He replied, "I give it like this. I bow my head and I put my hand up and I give this donation because it is God who is giving this. I am receiving from God, and I am giving it onwards. So, if people look at me and they see me giving, they will say 'Rang Rahim Khan-I-Khana, is giving

me this donation'. But then, I feel ashamed, because it is not me who was giving it. It is God Who was giving to me, and then, I am only giving forward, onwards to the person. And, if God stops giving to me, then how will I give it forward?"

So, when we do these things, when we do these donations, or we give donations, and where people do these austere measures, all these also lead, in a way, to increasing our ego, because we get egoistic in doing these achievements. If we go to temples, or other places of worship, quite often, we see there are tiles, which are put in the walls saying that this money has been donated by this person. So, these are similar. When we give these donations, we want to satisfy our ego, and we have our name also encrypted there in the wall saying that we have donated to this temple or this purpose.

Koi kahe mai daata re bhai,
Koi kahe mai tapasi,
Niz tat naam nischay nahi jaana,
Sab maaya mein khapasee.

Kabir Sahib says, "The basic element of Naam is something, which no one has known. And that is why people have not been able to break out of this illusion of Maya." He says, "Only Naam can take us out of this illusion of Kal and Maya. And, with that, Naam can only be given by a True Master."

Kohi kahe jugathee sab jaanou,
Koi kahei mai rahanee;
Aatham dev se parichay naahi,
Yah sab jhooti kahanee.

Kabir Sahib puts forth the questions and answers. He says, "You say that 'I have achieved all of this'." And then, He answers, saying, "Since you have not known the truth about your own soul, all these measures that you have taken are a waste."

So, when do you get this knowledge about your soul? When do you get to know about yourself? It is when you leave your nine doors and come to the Tenth Door and see yourself, see your soul at the back of the Eye Center at the Tenth Door. When we realize our soul, we see it at the Tenth Door, we develop this knowledge of being able to discern, and it is called vivek. And we achieve this when we open the Tenth Door.

But the true awareness of the soul comes when we cross Par Brahm, and we cross and we shed all the three coverings of the soul, and the soul realizes its True Self. That is when the Real Knowledge of the self comes. That is the place where the soul becomes naked of all these three coverings, and it has the luminance of twelve suns.

So, Saints refer to this Self-realization or the realization of the soul, but that realization is not possible without the Grace and help of the Masters.

Even King Janak had been given this knowledge by Ashtavakra when he was shown his self, his soul, within, but that was only limited to him seeing his own soul at the Tenth Door.

So, that pedestal is also a very high pedestal where you can see your own soul. We have left the nine doors and come to the Tenth Door, and then, we develop this power to discern. And we develop this vivek buddhi that is the Tenth Door. That is the realization that 'I am the soul. I am not this body or this mind, and I am not these outward worldly things, which I have been pursuing'. And the soul gets to see everything that is happening around it. So, even though we see the soul at that time, the soul still has these coverings, and these coverings come off only in Par Brahm.

Koi kahein dharm sab sadhe,
Aur barath sab keenha;
Koi kahein dharm sab sadhe,
Aur barath sab keenha;
Aapa ki aanty nahi nikasee,
Karaj bahuth sir leenha.

If someone says that he has done a lot of austerities, he has done a lot of other practices, he has done a lot of donations, he has gone on all kinds of pilgrimages, and he has spent years in his devotion in the jungle or doing other things, even then, if he does not have the realization of his soul, all of these things are a waste. Because this entire delusion is broken away only when one sees the soul within when one realizes the True Self.

Koi kahein dharm sab sadhe,
Aur barath sab keenha;
Aapa ki aanty nahi nikasee,
Karaj bahuth sir leenha.
Garab ghumaan sab dhoor nivaare,
Karanee ko bal naahi;
Garab ghumaan sab dhoor nivaare,
Karanee ko bal naahi.

Kabir Sahib says, "For millions of lives, the ego that we have built up, if we are able to break this ego, then we are on the Path of devotion and salvation." So, when that happens, we will be humble and we will follow the Path of Truth because, when there is ego, these two things are missing.

Saints say that They always teach that we should treat one and all equal and it is from one God Almighty that all of these souls have come, and everyone is equal. So, we should treat everyone

equal and love everybody equally because all these impurities are only in the mind. So far as the soul is concerned, all souls are pure, and all are good.

Therefore, whenever Saints look at a person, They always see the soul and They do not look at the impurities of the mind. Because They see the soul, and the soul is a pure daughter of the God Almighty, and it is as pure as God Almighty.

Garab ghumaan sab dhoor nivaare,
Karanee ko bal naahi;
Kahe kabeer saheb ka bandha,
Pahunchaa niz padh maahi.

When we go about doing our activities or doing anything, it should be free from our desire or the expectations of results. If it is free from that expectation, then that is the right way to do our activity. When we do anything without the requirement or desire of a particular result, we are detached in so far as we are doing that activity for the sake of doing that activity. At the end, it is easy to redeem these karmas that we have built on these activities.

Otherwise, when we have desires associated with those activities, or there are expectations around it, then we have to come back to redeem those desires.

When we go about our lives thinking that everything belongs to God Almighty and the Master, and everything that is given to us is by the Master and that He is doing it and we are instruments in that Form, then we do not get affected by those actions or those deeds. And such devotees, definitely, reach Sach Khand and Sat Lok.

Jo kohee ya bidhi mann ko lagaave,
Mann ko lagaaye guru paave.
Jo kohee ya bidhi mann ko lagaave,
Mann ko lagaaye guru paave.

Kabir Sahib goes on to say, "Those who do their devotion at the Feet of the Master, and do the practice of Naam, they definitely become successful."

Jaise natava chadath baas par,
Doliya dol bajaave.
Apana bhoj dharai sir oopar,
Surat baas par laavein.

Kabir Sahib gives an example of how we should go about doing our devotion. He gives the example of the street side acrobats who are there. They walk on these ropes, which are tied between two bamboo poles at a height, and they carry a bamboo pole with them, and they perform all sorts of acrobatic actions on those ropes. And there, they have another person who is

beating the drum and, at the beat of that drum, on those drumbeats, they are doing a lot of actions and activities and acrobatics, but all the time they're maintaining their balance, and their mind is always on that bamboo, which they are holding, which is maintaining that balance of theirs.

So, likewise, when we are in this world, we are doing all sorts of activities for our family, work, or any other matter. At all times, our mind should be focused on Naam. And we should go about doing these things, like that acrobat, to the tune of the world and everything around us, but with the mind focused on Naam.

Jaise buvangam charath bani mein,
Oas chaatne aave,
Kabhi chaatein kabhi man tan chitaave,
Mani taj praan gavaave

Kabir Sahib gives another example. In deep forests and deep jungles, there are snakes, which have a jewel. So, they possess a jewel. And these snakes, when they come to eat in the night when there is dew, there are dewdrops on the leaves. And when these snakes have to eat anything, they keep this gem, or jewel, on the side, and they eat those insects, or they eat their prey. And they travel a short distance to drink that water, those dewdrops, which are there on those leaves. But, at all times, that snake always has the attention focused on that jewel, or that gem, which is kept on the side, while he is doing all of this.

So, it is said that, if someone gets this jewel, or this gem, then the snake dies. Therefore, the snake, at all times, has its attention focused on this jewel. That is how we should go about our activities and we should focus on this jewel, which is Naam.

Jaise kaamini bharath koop jal,
Kar chode bathraave.
Apna rang sakhiyan sangh raakhe,
Surat daar par laave.

Kabir Sahib gives another example. In hills or mountains, water is found at the foothill. So, when these small girls come from the villages in the hills above, they carry with them small pots for holding water. They are small pots so that it becomes easy for them to take water from the well and hold them, and then climb the hill. They carry several such pots.

When they go down, they fill them with water, and then, they carry two pots on their head and one in each hand, and then, climb back up that hill, while they go in groups with friends. They keep talking to each other, but they climb back up the hill and back to that village. Their attention is on the pot when they climb back and go to the village.

So, Kabir Sahib says it is like this in our worldly matters also. When we have all the various things that we are doing, we should focus our attention on Naam, like those girls focus their attention on the pots. And they don't allow those pots to drop.

Jaise sati chadi sat oopar,
Apani kaaya jaraave.
Maat pita sab kutumbh tyaage,
Surat piyaa par laave.

Kabir Sahib gives another example of satis. A sati is a widowed lady, and where her dead husband is on the funeral pyre, she also sits on the funeral pyre with her dead husband. When she sits on the funeral pyre to be burned with her husband, a lot of people come and tell her, "Look, your children are there. If you die, your house will remain empty. Who will look after the family?" And all sorts of things like that. But she is resolved in her mind to sacrifice herself for her husband. And so, at all times, her husband is at the top of her mind while she is doing this.

Likewise, for us, we should focus on Naam, and that should be our ruling ambition.

Dhoop deep naivedh argazaa,
Gyaan ka aarath laavai.
Kahe kabir suno bhai saadho,
Fir janam nahi paavai.

Kabir Sahib says, "Like, outwardly, there are rituals, which people do to please gods, and they do these aartis where they have a plate full of various things to eat, flowers, lamp, and all of that. Those are offerings they do to give to the deity."

So, likewise, Kabir Sahib says, "The offering that we have is the focus of our attention, which should come to the back of the Eye Center. And there, the Light is also there, and Sound is also there." So, for an initiate, the offering like the outsiders give offerings to deities, it is this offering of focusing our attention inwards and getting to see that Light and that Sound. And by doing such an offering, the initiate then gets the Mercy of God Almighty, gets the Mercy of his Guru, and he gets his salvation.

Dhoop deep naivedh argazaa,
Gyaan ka aarath laavai.
Kahe kabir suno bhai saadho,
Fir janam nahi paavai.

Radhaswami.

22

Meditation Talk
08 Jan 2016 – Morning

At Home, You Should Make A Special Place For Doing Your Meditation

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SOME PEOPLE KEEP ASKING, "What is a good time to meditate? And what should be the direction in which we should sit and meditate?"

From 3:00 to 10:00 AM is a good time for meditation. It is called Amrit Vela, or Brahma Muhurta, and it's the 'Time of Nectar'. Because, that is the time we have woken up, and our mind is very quiet, and a quiet mind is good for meditation. And, as the day progresses, our mind becomes more and more active. And there are more and more thoughts, and the thinking process gets more active. But, if we do not get time to sit in the morning during that period, then we can sit later, at any time, during the day. So, for meditation, anytime is good for meditation. And, throughout the rest of the day, we should do as much Simran as possible.

As for the Shastras, and as for the Scriptures, they refer to three directions in which one can sit for meditation, which are east, west, and north. They, generally, do not suggest south. But, for our meditation, and sitting for our meditation, it doesn't matter in whichever direction you sit. So, if we are going somewhere, or we are traveling, or we are sitting anywhere, it doesn't matter which direction we sit. We can sit in any direction for our meditation.

But, when we stay at home, it is preferable that one place is fixed for our meditation because, that way, our meditation improves, when we go and we sit in that same place, again and again, for meditation. Because, where we sit for meditation, that place also becomes pure. And, when we sit, again and again, it helps in our meditation.

If we keep changing our place, it may not be very good for meditation. However, if we are traveling, it doesn't matter. We can sit anywhere and do our meditation. This is recommended for your home, where you should make a place especially for meditation.

So, we should make meditation our hobby. It should be something, which we should look forward to, and we should do more and more meditation, as much meditation as possible. We should do meditation with love and affection. We should look at it as a means for us to go back to our God Almighty, our Father, and do that lovingly. And to go and meet our Father, God

Almighty, we should spend more and more time for remembering Him and for doing this practice. We should do as much as possible. We should do Simran, and the more we do Simran, the better it will be for us, the faster we will be successful. And, the lesser Simran we do, the slower the process will be, and we will take longer for getting success.

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When I was at the ashram, the meditation and Simran was very good. For that one, one and a half years, the Simran was very good. Thereafter, when I went to different places to sit for meditation, the Simran was not as good, not as good as it was in the ashram.

Later, it so happened that I came to Mumbai, and it was a very crowded locality. And, in the midst of that very crowded locality, I was in the house of Mr. R. R. Singh, in Mumbai and he had a business of betel leaves. They used to count the betel leaves, clean them, and bag them. So, I used to sit and do that with him. And he used to insist that we all do Simran while we were counting the betel leaves, or cleaning the betel leaves.

So, with each betel leaf, we used to do Simran, and he would keep pointing it out, whenever we missed doing the Simran while doing that counting. And, as a result, the Simran became very good during that period. So again, when the Simran improved while I was doing that, again my soul, the attention, started getting focused at the Eye Center. So, that locality is a very crowded locality. It is a Dadar, which is one of the most crowded places in Mumbai. And there is a school adjacent to where he stayed that was very noisy. There was road noise. And it was as noisy as one could get. But, because of the Simran that was being continuously done, I could achieve this. I could improve my meditation.

So, it doesn't matter about the locality. So, therefore, Simran, if we do more and more, we will be successful faster. The more Simran we do, the faster we will get success. The slower and lesser Simran we do, the success will be slower.

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So, this morning time is very good. It is quiet and the mind is also quiet. A quiet mind is good for meditation. So, we should make the most of this time, close our eyes, and sit for our meditation.

23

Meditation Talk
08 Jan 2016 – Afternoon

At The Time Of Initiation, The Masters Tie The Soul To The Sar Shabd Emanating From Par Brahm

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IN THIS HUMAN LIFE, humans have sacrificed a lot. They have sacrificed their families, homes, and all their leisure, and they have also gone in the Himalayas and practiced there. Man has also controlled very wild animals, like lions, tigers, cheetahs, and elephants. They have tamed all these wild animals also, but they have not been able to tame their mind.

* * *

Sage Vashisht was once telling Lord Rama, "If someone has said he has lifted the Himalayas, then I can believe it. If someone also says that he has drunk the seas, all the seas, even then, I am willing to accept that. But, if someone tells me that 'I have controlled my mind', then I am not willing to accept that."

This mind is very powerful. And, in all the three worlds, for someone to tame the mind, it is quite impossible. So, in all these three worlds, where there are life forms, for them to control the mind is very difficult because mind is a very powerful thing. It is not something to be thought low of. And the mind has emanated from Brahm.

So, all these austere measures that are taken, and all these difficult penances and practices that are done, with that, these are all done under the realm of the mind. With that, even there are a lot of mystic powers that one develops, but he is unable to control his mind.

Swami Ji Maharaj also says, "By doing millions of things, this mind cannot be controlled. It can only be controlled by listening to the Sound Current." So, by listening to the Sound Current, the mind gets into control. Though the mind is not controlled, it becomes quiet when it listens to the Sound Current. When the Sar Shabd is heard — that is the Shabd at Par Brahm only — then the mind gets controlled.

So, when the souls that were given by God to Kal, when they came within the realm of Kal, he tied this knot of the mind with the soul. And then, the soul descended further. And when the Masters initiate the person — or the soul — then They untie this and tie it with Sar Shabd, which is the Shabd emanating from beyond Par Brahm.

At the time of death, wherever this knot is tied, the soul goes back into that realm. And since this knot is untied here, and it is tied up to Sar Shabd, the soul gets free.

So, Anahad Shabd is the Sound Current. It is also heard by other yogis. And there is a mention of Anahad Shabd, or the Sound Current, by other yogis also. But this Sound Current only quietens the mind.

* * *

In the case of Somanath Baba Ji, when he did his pranayamas, he got all sorts of mystic powers, because of the pranayamas also. But, he had no peace of mind. It was only later, after he was initiated by Sawan Singh Ji Maharaj and he went up to Sach Khand-Sat Lok, that He got peace of mind.

Even in the case of Ajaib Singh Ji, he had the Two Shabd Naam from Baba Bishan Das. And he had done this practice and he had a lot of mystic powers, but he got his peace of mind, finally, when Kirpal Singh Ji Maharaj gave him the full initiation and he went to Sach Khand-Sat Lok.

* * *

Kabir Sahib says, "The Simran that we do, the jap that is done, that dies. The ajapa, which is the simran done by the mind continuously, also gets destroyed. And the Anahad, that is the Sound Current that comes, that also gets destroyed. And it is only when the Sar Shabd is heard that you get free from this bondage of life and death." Until such time, there is again life and death within the jap, ajapa and the Anahad.

This human life is very precious. After millions of life forms, and after wandering and suffering in all of those life forms, with the Grace of God Almighty, we get the human life, this small period, for us to get our salvation. So, God sees that the soul has much suffered in all of these other life forms and that it should be given an opportunity to stand aside and get salvation. So, that is why God, with His Mercy, gives a human life.

In all our previous births also, we have spent time taking care of ourselves and taking care of our loved ones. Now, in this life form also, if we waste this life form in only that activity then, at the time of death, it leads to a lot of repentance.

So, Saints say, "With each breath that we take, we should collect the wealth of Naam. And we should do our Simran and keep collecting and increasing this wealth of Naam, which will help us after our death also."

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So, the time is very precious. Each breath that we are taking is worth more than the three worlds, and we should use this time wisely. The atmosphere is also very quiet. We should make the best of this opportunity and close our eyes and sit for meditation.

24

SATSANG
08 Jan 2016 – Afternoon

Wherever We Are, The Satguru Is Always With Us

The paathi sings the Bani of Sant Kabir Sahib from the book: Sant Kabir Sahib, pg 209

Guru ko keeje dandavat,
Koti koti parnaam;
Guru ko keeje dandavat,
Koti koti parnaam;
Keet na jaanai bringh ko,
Vah kar le aap samaan.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. In this Bani, Kabir Sahib has talked about the greatness of the Guru. He says, "Bow to the feet, millions and millions of times, at the Feet of the Guru." We bow to the Feet of the Masters because, He gives an example, that it is like the black mason wasp, which catches caterpillars, small caterpillars, and it brings it and it makes small holes. And it keeps each of the caterpillars in those holes. And, every morning, it comes and gives its sound to all of those caterpillars to listen. So, it puts these caterpillars in those holes and seals those holes. And, every morning, it comes and makes its sound. And all those caterpillars, who pay attention to the sound of this mason bee, slowly, they completely transform, and they become like the mason bee. So, they transform and take the shape, form, and virtues of the mason bee.

Likewise, the Masters, They have mercy on the soul. And this soul, which has the burden of all its sins, and it is very impure, the Masters take this soul and They connect this soul with the Sound Current, and that brings about a transformation in the soul. And They make the soul like Themselves.

Kabir Sahib says, "There is a difference between the stone, which converts iron into gold, and the Masters. Because the stone converts the iron into gold, but the Masters convert the soul into Themselves." Because the Masters then uplift the soul and take the soul to the Sach Khand-Sat Lok and get the soul to have the Darshan of Sat Purush, and then, They make the soul like Themselves. And, with the Darshan of the Sat Purush, the soul gets the luminance of sixteen suns, like the Master.

So, that is why Kabir Sahib says, "The Masters make the soul like themselves." Therefore, Kabir Sahib says, "However many times you go to the Feet of the Master and thank Him, it is going to be less than enough."

Jagat janaayo jehi sakal,
So guru pragate aay;
Jagat janaayo jehi sakal,
So guru pragate aay;
Jin guru ankh na dekhiyaa,
So guru diyaa lakhaay.

Kabir Sahib says, "The power that has made all of this world is Shabd. That is the Sound Current." God Almighty manifested the Shabd out of Himself, and then, instructed the Shabd, or the Sound Current, to go and create all of these planes and universes below. So, God Almighty has created the Sound Current, which has created all of this universe and all of these planes, and through the same Sound Current, God Almighty has come in the Form of the Master, because the element of Guru, or Master, is Shabd. And Shabd is the One and All of all of Creation. Sound Current is God Almighty and, therefore, Guru is Shabd. And listening to the instructions of the Guru is like listening to the instructions of God Almighty.

Satguru sam ko hai sagaa,
Saadhu sam ko data;
Satguru sam ko hai sagaa,
Saadhu sam ko data;
Hari samaan ko hitoo hai,
Harijan sam ko jaath.

Kabir Sahib says, "The Master is different from the near and dear ones that we have because, when we travel, for instance, we leave our families behind. They are all in their houses, and they are all in the place that we have left behind. We have all come here."

And, unlike that, Satguru is always at the back of the Eye Center, in the form of Shabd at all times. So, wherever we are, Satguru is always with us. If we have one True Friend Who never leaves us for a second and He's always with us, He is our Satguru.

So, during our lifetime, the Master is always with us, and He is always helping us. And even after our death, He gives His Darshan, and then, He takes us in the planes above, and He takes us towards our Path to God Almighty.

The people whom we have as our family, at the time of death, they are all going to bid us farewell. It is only the Master Who is going to be with us after death also. So why shouldn't we love the person, the Guru Who is, day and night, thinking about us and loving us?

But we spend all our time in the love and affection of people who are bound to us because of the karmas, and who are bound to our physical body because of karmas. They are not associated with us at the level of our soul.

So, the soul is connected with the Master and the soul is connected with God Almighty. We have no relation like we have with the Master. And there is no one who can grace us like the Master graces us. When we please the Master, then we have pleased the God Almighty. The soul is the daughter of God Almighty. And there is no one who is as good a well-wisher of the soul, to take the soul back, and get the soul to meet its Father.

Kabir Sahib says, "There is no class or caste, which is better, or higher, than harijan." When He refers to harijan, He is talking about devotees of God Almighty.

So, the 'harijans' that we are aware of are a word coined by Mahatma Gandhi, when he referred to 'harijans' as the lowest caste in India. So, it is not referring to that 'harijan'. It is referring to harijan as a devotee of God Almighty. So, those who are connected, day and night, at all times, with God Almighty, in the devotion of God Almighty, there is no class of people better than this.

We see Kabir Sahib was also of a lower caste. He was a weaver. And, likewise, even Ravidas was of a lower caste. He was a cobbler. But They were all connected with God Almighty and the mighty kings and emperors would come and bow at Their feet.

So, therefore, Kabir Sahib says, "There is no other caste, which is as high as a harijan."

Satguru ki mahima ananth,
Ananth kiya upkaar;
Satguru ki mahima ananth,
Ananth kiya upkaar;
Lochat ananth ughaariyaa,
Ananth dikhaavanhaar.

Kabir Sahib says, "The Grace of the Master is limitless. It is boundless." So, Guru, His Grace on the soul, is limitless. It is not one person that He graces, it is several millions of lives when He initiates a soul. It is several millions of human lives that this soul would have lived in earlier incarnations, who has built the karmas like mountains. So, the Master graces that soul and takes care of all of those earlier deeds that the soul has done in all of the earlier human forms. So, to clear that huge burden of karmas, which has been built up over so many millions of lives, in one life to clear all of those karmas of this individual, and to get salvation to this individual, it is limitless great Grace that the Master showers on that individual.

At the time of initiation, the bigger karmas that the individual has to redeem, for which that soul would have to go to hell because only in hell it would be able to redeem those deeds, those kinds

of deeds are assumed by the Masters, and they are taken over by the Masters. After initiation, the Masters go and wash these big sins, big deeds, in the Pool of Nectar in Par Brahm.

All our karmas, all our deeds, are counted by the Lord of Judgment, and he adds the collection of all our deeds. So, at the time of initiation, the Masters take over that entire account of deeds and take control and charge of all of those deeds of this individual. So, from that point onwards, it is the Masters Who have taken over all of the accountability of that individual. Thereafter, that individual doesn't have to go to the Lord of Judgment. He has nothing to do with any of the gods and goddesses, or anyone outside. It is only to the Master that everything is accountable to.

So, at the time of death also, it is because of this that there is nothing further that the Lord of Judgment has to do about this individual. So, at the time of death, neither the angels of death nor the Lord of Judgment, come to take the soul. It is the Master Himself Who comes and takes the soul. So, in this very short lifespan, the Masters give Their boundless Grace, and They redeem all of this huge pileup of deeds that the individual has built up. And this They do through giving Parshad, through giving Darshan, or making that individual do Simran Bhajan, or through Satsangs. All of these are different measures that They adopt to reduce the burden of that individual.

Thereafter, at the time of death, They do not bring that individual back into this world and give another body, or birth. They take that individual and keep them at higher planes.

So, therefore, Kabir Sahib says, "It is limitless Grace that the Masters shower on that individual." And, with the Grace of the Masters, that individual is able to open the Third Eye. And, with that Third Eye, the individual is able to see God Almighty working everywhere. And he can see the Reality and the Truth of the way this whole Creation is working.

Jehi khojat brahmaa take,
Sur nar muni aru dev;
Jehi khojat brahmaa take,
Sur nar muni aru dev;
Kahe kabir sun saadhvaa,
Kar satguru ki sev.

Kabir Sahib says, "The Lord Brahma is sitting in meditation and devotion, seeking the glimpse of God Almighty. It is that same power, which is right in front of you, which is giving you Darshan and Who has given you initiation and is right amidst you."

So, all the three, Brahma, Vishnu, Mahesh, who are responsible for this creation here, they are also wanting to get a glimpse of that God Almighty and get a glimpse of that Sound Current, which is manifested in the Form of the Guru here, and Who has given initiation, Who is getting the souls connected to the Sound Current, and taking them back to God Almighty.

Kabir guru guruaa milaa,
Ral gaya aate lon;
Kabir guru guruaa milaa,
Ral gaya aate lon;
Jaati paati kul mit gayaa,
Naam dharegaa koun.

Kabir Sahib says, "Those individuals to whom the God Almighty graces and the Masters initiate, and who follow the instructions of the Master and they go within, they are similar to the flour where the bread is prepared. Salt is added to that flour. And when that is mixed up and bread is prepared, or rotis are prepared from that, you can only taste that salt, you cannot see that salt."

Similarly, the soul gets merged into God Almighty, and that is the specialty of the Masters, that is what the Masters enable to get done.

Guru is Sound Current, God Almighty is Sound Current, and the soul is also Sound Current. So, the Master takes the soul and, after it crosses Par Brahm, it climbs on the Sound Current, and goes back to God Almighty.

Gyaan prakaasi guru milaa,
So jan bisari na jaay;
Gyaan prakaasi guru milaa,
So jan bisari na jaay;
Jab saahib kirpaa karee,
Tab guru milayaa aay.

Kabir Sahib says, "If we close our eyes, we see only darkness within." So, it is the Master Who has created the Light within, Who has created the illumination within. Once we have gone within and we have manifested and seen ourselves within then when we close our eyes, we see Light within, and when we open our eyes also, we see light outside. And then, we are able to discern, we see very clearly what is our relationship with our family, and we can see scores of our earlier lives and all of our deeds. And we, automatically, get more love and devotion at the Feet of the Master. And we reduce our love and affection for this outward world.

So, the True Love for the Master manifests Itself, and we cross all our other doors and go back, go to the Tenth Door, and we manifest the Form of the Master within. When we see Him in reality within, then we truly start loving Him, and our devotion becomes true inside.

Kabir Sahib says, "With the good deeds of millions of our lives, we get the human form. And, with the Grace of God Almighty, we get to meet the Masters in this human form." Because, only those souls whom God Almighty wants to meet with, He directs those souls to the Masters.

Guru sahib kar jaaniye,

Rahiye sabadh samaay;
Guru sahib kar jaaniye,
Rahiye sabadh samaay;
Mile tho dhandavath bandagi,
Pal pal dhyan lagaay.

Kabir Sahib says, "If we develop good faith in the Master, and we follow the instructions of the Master, and we love the Master and do our devotion of the Master, and we do our practice of Simran and Bhajan, then we, definitely, get the Grace of the Master."

Kabir Sahib says, "When you meet the Master in physical form, then bow to the Master and do your seva, do your devotion. And when you're away from the Master, you contemplate the Form of the Master within." He says, "Even if you are hundreds and thousands of miles away and you remember your Master, then the Master is not far away. He is always with you."

So, that way, we should do our love and devotion of the Master. We should always be in touch with Him and contemplate the Form of the Master at all times. And, by doing Simran and Bhajan every day, we please our Master and we get the Grace of the Master.

Guru ko sir par rakhiye,
Chaliye aghnya mahi;
Guru ko sir par rakhiye,
Chaliye aghnya mahi;
Kahe kabeer tha daas ko,
Teen lok dar naahi.

Kabir Sahib says, "You always keep the Master in your mind. You-always contemplate on the Form of the Master and stay in touch with Him at all times. And you follow the instructions given by the Master. When the Master does Satsang, and He talks in the Satsang, follow those instructions, and do your Bhajan Simran and stay in touch with the Master."

* * *

Ajaib Singh Ji Maharaj, when he retired from the military, he spent his retirement money and bought some acres of land, around thirty acres of land, at a place called Khunichuk in Rajasthan. He built a house there and he had about ten or twelve cows there also. Sant Ji used to do farming there, and this was after the earlier visits of Kirpal Singh Ji Maharaj.

Once, it was afternoon, and Sant Ji was sitting below a tree, resting for a bit. And he had taken off his turban also. He was sitting on that small stool below the tree. When Kirpal Singh Ji Maharaj came in the car, and Sant Ji bowed down to Him to take His blessings, Kirpal Singh Ji Maharaj then told him, "You should leave this ashram. You should leave all of this and go to 16 P.S."

So, he bowed down, and Kirpal Singh Ji Maharaj told him to go to 16 P.S. and do his Dhyan Bhajan there at 16 P.S. So, after that, when Sant Ji went to pick up his turban, Kirpal Singh Ji Maharaj asked him, "Why are you picking that?" Then, he went to take his chappals. So, He said, "Why do you want that also?" So then, Sant Ji left all as it was, for 16 P.S.

Thereafter, he went to 77 R.B. on the way, and then, 16 P.S. a little after that. The purpose of telling you this is, that on one word of Kirpal Singh Ji Maharaj, Sant Ji left all of his belongings and walked away. He left behind everything on the word of Kirpal Singh Ji Maharaj, and then, he meditated underground in someone else's land in 16 P.S. And if we look back and see, then he had everything, subsequently. So, Kirpal Singh Ji Maharaj made sure that he got everything, all that he wanted, subsequently.

* * *

So, we should follow the instructions of the Master, and whatever instruction we follow, the Master also showers His Grace. And He also makes sure that you also are happy. We should become devoted and surrender to the Master, and then, the Master also surrenders to us.

* * *

In 1985, when I met Sant Ji, I had been in Andhra for about fourteen years, and I had got quite dejected here. I got quite disappointed. And there was no Master here. I'd also written a letter to my parents that I was going to come back, and I would start working with them in the village. And, with that in mind, I'd gone and met Sant Ji in 1985.

So, when I went to take Darshan of Sant Ji, there was a long queue of about thirty, forty people behind me. When I went in for the Darshan, Sant Ji asked Damu Ji to close the door. And then, He started talking to me. And He started talking to me, and reading my mind, and talking to me. So, He read my mind, and He told me, "Ram Singh, you should not go, you forget about going back to Varanasi. You should go back to Andhra. And you take this as the instructions of your Master Somanath Baba Ji because He has told me to instruct you this way."

So, He was explaining to me, and I was crying there because I was really dejected and I did not want to continue to stay in Andhra Pradesh. I wanted to go back. And He kept talking to me, and I kept weeping there. So, He explained to me, and He told me, "It is all the Master Who is doing all of this. So, you listen and you do as I'm saying." And I kept weeping there, and He kept explaining, and this went on for almost forty-five minutes. And then, finally, He blessed me. He put both hands on my shoulders and He blessed me with both hands. And He told me, "Do this, go back."

So then, I prayed to Him. When the Masters say something like this, I was also scared that, if I don't follow the instruction of the Master, I don't know in what context the Master is saying this,

and what good or bad is there in that. And I was really scared not to follow the instructions of the Master. So, I accepted what He said.

On the last day of the program, again, He explained to me for almost about half an hour, and He told me to go back to Andhra, and He has helped me in so many ways. He helped me, not only instructed me, but He helped me in all possible ways.

So, after the bhandara, Sant Ji used to be in His room and it was at the top above the hall. And then, He would call me after bhandara. And then, there was seva given, and that was all kept in about two or three buckets. So, He would empty those buckets, and then, He would say, "Okay, now, put these in order, put these notes in order, and make stacks of these notes." So, He would call me, and then He would collect all of that money, and then give it to me. And this happened in several programs. This was in that room above Bhurabhai Hall if you know it in the Bombay program. So, He would call me after the bhandara and do this. And then, He would take this and He would tell me, "Okay, this will help you. You take this money and don't tell Pappu. Don't tell anybody. You take this and go."

So, it is that same money with which I started that ashram, and then, slowly, with that same money, built one room, two rooms, and then so on so forth. And that ashram has grown. Now, over forty people stay there and eat there.* I also stay there and eat there. So, that has been the Grace of the Master. He used to often remind me that I had to go there and do Satsang. And He would tell me that, "You'll have to go for long distances and do Satsang."

** This is a reference to Guddella Ashram.*

So, all that I am telling you is all the Grace of SomAjaib. No one can equal the Grace of the Masters, and the Masters have graced me spiritually, and also on a monetary level, and on a worldly level. So, I acceded to His small request of going back to Andhra Pradesh. And I went back and stayed in that jungle, and He has done so much for me.

So, the Grace that the Masters bestow on a soul, one cannot possibly describe that.

Guru ko sir par rakhiye,
Chaliye aghnya mahi;
Guru ko sir par rakhiye,
Chaliye aghnya mahi;
Kahe kabeer tha daas ko,
Teen lok dar naahi.

Radhaswami**.**

25

Meditation Talk
09 Jan 2016 – Morning

After The Creation Of The Lower Three Worlds, The Souls Forgot About Their True Home And God Almighty

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NIRANJAN CREATED THE THREE PLANES and, without the store of atmas, souls, he wanted to do more. He wanted souls to adorn those three planes. And, therefore, all the souls were with God Almighty. So, he stood on one foot and did the penance to request for the store of souls from God Almighty.

So, then God Almighty got pleased and He gave a small store of souls, which were there in Maha Sunn. He handed this store of souls to Niranjan and He also created a power. And this power was Jyoti, or Maya.

And, thereafter, both Niranjan and Jyoti descended in the three planes. And Niranjan explained to Jyoti how she should use these souls and do this entire creation. So, after explaining to Jyoti how to do it, Niranjan went himself and sat in Sweth Sunn. Thereafter, Maya descended to Jhanjari Dweep.

And there, first, she created five elements. And then, from the five elements, she created this entire creation, and she formed these 8.4 million life forms. She prepared all these 8.4 million life forms and put the souls in each of these life forms. And Niranjan sat as the mind within these life forms. So then, the souls started incurring deeds and, after a time, they forgot about their True Home and God Almighty.

God Almighty is taking care of this Creation. Wherever birds get up, He ensures that they also get food. So, God Almighty is taking care of the entire Creation. There are several insects and other rodents and other animals, which stay below the ground, or in caves, and they only come out in the night. God Almighty also takes care of them and gives them food before they go back to their respective places. So, it is not only the human beings, but He gives food and He takes care of all of the Creation, according to their Pralabdh karmas.

So, the soul has been taking part in this cycle of life and death, and it keeps coming back for redeeming its karmas. And, that way, it is completely lost in this cycle of life and death.

God Almighty sends, from time to time, Saints to take care of these souls, because He feels the suffering of these souls. So, Saints come into this world and They try to explain this through Satsangs. And those souls who get attracted there, and who listen to those Satsangs, the Saints take those souls back to God Almighty.

So, when we follow the Teachings of the Masters, our karmas also get redeemed following those Teachings and God Almighty also graces us. And, the Masters also grace us.

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So, it is morning time. We have got up, our mind is fresh, and a fresh mind is good for meditation. Let us close our eyes and sit for meditation.

26

Meditation Talk
09 Jan 2016 – Afternoon

Babaji's Seva For Somanath Baba Ji And Sant Ajaib Singh Ji

I PRAY AT THE FEET of SomAjaib Who chose this poor soul and made him fit to do seva. I got the opportunity to do seva for Somanath Baba Ji for three years, and for Ajaib Singh Ji for eleven years. So, for three years, when Somanath Baba Ji was there when He was present in His physical form, and eleven years with Sant Ji when He was present in His physical form.

So, after three years, I spent about five years in the ashram after Somanath Baba Ji, and then, I came to the Pahad Ashram. So, the first three years was when Baba Ji was there. Then, I spent another five years in the ashram in Bangalore, and then, I spent another five years in this Beta Ashram, which is about two hundred kilometers away from Bangalore.

Baba Ji used to often say that the Pahad Ashram is good for doing meditation. That ashram is built on a hill. It's built on a hilltop, and there is a further hill above the ashram. So, that positioning of the ashram is very good for meditation. After we went there and we sat for meditation for about a year, the management of that ashram changed, and those people left. After that, the chairman asked me to take over that management, and I continued to manage the ashram also for four years.

Thereafter, for about one year, I was sitting in meditation at a village called Mudgal. And, after that, in 1985, is when I met Sant Ji.

When Sant Ji had come in 1978, I was there for a brief period of about four months, staying at Mr. R. R. Singh's residence. That was the time I related to you earlier, about the Simran I used to do there. So, I met Sant Ji during that time also.

Then, after that, I came back to the ashram, and for about ten, eleven years, I didn't get an opportunity to go and meet Him. I did not get to meet Sant Ji after that, because when I was running the ashram and I was back here, they did not like us going out and meeting Sant Ji. So, it was a period where I did not go and see Him. I could go and meet Him only in 1985.

So, in those eleven years, when I could go to the Feet of Sant Ji, He helped in all kinds of respects, in all manners, and He brought so many souls back, who had otherwise wandered off, a

little away from the Path. He brought all of us back and steered us on this Path. He was very Dayal, and very gracious, and very kind, and all the sangat of Somanath Baba Ji also loved Him a lot.

In 1996, I got about a hundred and twenty people for the Bombay program. And about ninety people were there for taking initiation. So, Sant Ji said, "There are a lot of people. So, personal interviews are not possible." He said, "One day, before the initiation, you ask all these people to stand in a queue, and I will look at them one by one. And, after we are done with all of these people, then I will start the normal Darshan." So, when that queue started, Sant Ji gave His Grace on each individual as they passed. And then, He stopped one person. He took out one person.

This person whom Sant Ji had taken out was a harijan, was of a lower caste, and he was a worker. He was a laborer, and that day had come for the program. He had been drinking. He was drunk. So, Sant told him that, "You wait for another six months. You listen to Satsang, and only after that, you come." Since everybody else was cleared for initiation, and only this person was left out, he felt very bad. And he was crying, and he said, "I am not going to go back to the village. I will go on the railway track and kill myself."

So, I then felt that this kind of an event will give a very bad name, and it will tarnish everything. And I can't go back and say that this person had an accident or something. I went back to Sant Ji. And I went back and I again requested of Him, "Please, give him initiation."

Sant Ji listened to me, and then He told me, "Okay, call him." So, Sant Ji then rebuked him, and He said, "You have been drinking and eating non-vegetarian food." So, he then touched his ears and said he will not do that again. Then Sant Ji said to me, "Okay, ask him also to come for initiation." So, this man was so transformed with that initiation and he came back.

Now, these people from Andhra, they don't even know how to speak Hindi, and Sant Ji used to do His Satsangs in Punjabi. There was no question of him understanding those Satsangs. But there was a massive transformation in this person when he came back.

There was a Satsang in that village. It's a big village from where he comes. And there is a Satsang every day, so he used to make sure that he would come early, and he would clean that whole Satsang area. And he would sit for Satsang regularly. Also, I used to have my weekly Satsang there, and he would then come two or three days before my Satsang, and then he would break the wood. He would cut wood for cooking, etc., and do all the preparations for the Satsang. So, his whole family would eat non-vegetarian food and they would drink. They were not initiates or on the Path of Satsang. So, what he had done was, he had taken and made a separate room for himself. He was staying in a separate house and he continued to do his laboring. He would cook his own food. And, in that small room, he had only two photographs, one of Sant Ji, and one of mine. He was an old man. He was nearing about seventy-five years

and, after his initiation, he lived for about four years after that. And two days before he passed away, of those two photographs, he told a satsangi, "You take these two photographs, and take them and keep them in the ashram." He said, "These photos are to be kept in the ashram, in the Satsang Hall, and don't leave them here. Because, after me then, I don't want my family people to ill-treat or touch these photographs."

Before he passed away, he had his food and he had his bath and all of that. He sat for meditation, and then he lied down for a while and passed away.

So, seeing this, a lot of other villagers were also amazed, and they all felt that this person had been so radically transformed as a result of the initiation. So, a lot of the other villagers also came for initiation thereafter.

People who attend Satsangs regularly, whether they are able to progress in their meditations or not, but they, nevertheless, attend the Satsangs regularly, they definitely get information about when they are going to pass away, much in advance. So, those who are in connection, or are in touch with the Masters, the Masters always inform those people in advance about their date of passing away. And this is a very great mercy that the Masters do on these souls.

Therefore, every day we should take out our time for Satsang and Bhajan. And this is our true work, and this is what we have come for. Everything else that we are doing is for others. So, we must take out this time for ourselves.

* * *

So, this time is good. We should make the most of it. Close your eyes and sit for meditation.

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SATSANG
09 Jan 2016 – Afternoon

When We See The Master Inside, Our Faith Gets Absolute In The Master, And We Surrender To The Master

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The paathi sings the Bani of Sant Kabir Sahib from the book: Sant Kabir Sahib, pg 209

Guru gobind dohu khade,
Kaa ke laagou paay;
Guru gobind dohu khade,
Kaa ke laagou paay;
Balihaari guru aapane,
Jin gobindh diyo bathaay.

THIS IS THE BANI of Kabir Sahib. This is the Bani, which is being continued from yesterday. In this Bani, Kabir Sahib has talked of the greatness of a Guru. Kabir Sahib came into this world about six hundred and fifty years ago. And when He came in this world in Varanasi, Varanasi was dominated by all kinds of outward practices and all sorts of rituals and practices, deity worships, and all of that. So, Kabir Sahib talked of Sant Mat, and He brought about His teachings in that kind of period. Kabir Sahib wrote a lot of Banis, and He explained a lot of subjects in great details and talked about the greatness of Naam, the greatness of sadhus, the greatness of Dhyan Bhajan, and the greatness of the Master.

Kabir Sahib says, "Once, I was sitting in meditation, and both God Almighty and my Master both came together. Now, the question to me was to whom do I bow down first? So, if I bow down to the Master, then God Almighty may get unhappy. Or, if I bow down to God Almighty, then my Master may get unhappy." Then, He bowed to the Feet of the Master, and He said, "It is because of the Master, and the Grace and Glory of the Master, that I came to know about God Almighty. And He is the One Who had me meet up with God Almighty."

* * *

There is a story of Kak Bhusundi in Ramayana. Now, Kak Bhusundi was a great sage in the form of a crow. And he was talking of a lot of spirituality to Garuda. Garuda is the vehicle of

Vishnu. He was explaining a lot of details of spirituality to Garuda. And Garuda was wondering, "How come this crow knows so much about spirituality?" So, he listened in great detail, and then he had to address his curiosity. He bowed down to the crow, and he said, "Oh, great one, where have you learned all of this, this thing about spirituality? Where have you learned all this?"

So, Kak Bhusundi told Garuda, "All that I'm relating to you is not something that I have learned or dreamed in this life. It is all my learning of a previous life."

So, Garuda requested him to tell him about his previous life. Kak Bhusundi told him, "Okay, I will tell you."

In my previous birth, I had a guru, I had a master. And I was a gurumukh. So, I used to follow the instructions of the master and I used to go to Shiva temple. I would do my devotion there, and then I would go back, and the mantra that was given to me by my master, I would repeat that for about one and half hours at home.

Once it so happened that, in the temple that I was doing my devotion to Lord Shiva, my master walked into the temple. So, while I was doing my devotion, the ego got the better of me, and the thought crossed my mind that, now that I am doing the devotion of God Almighty, of Shiva, then what is the need to bow down to my guru, bow down to my master?

So, when the master came, I just looked at him and I didn't pay much attention, and I continued to do my devotion of the Shiva deity. And, as I continued, my master waited. He waited for about ten minutes and I didn't pay much attention to him. And then, disappointed, after ten minutes, he left from there.

So, when I did this and my master just put one step out of the temple, the god got annoyed. And he told me, "You are a fool. When your master has come, you have not even bowed down to your master. You deserve to be born as a crow."

When my master heard this, he came running back, and he bowed down to the god and he prayed that he should forgive me because I am ignorant, I am not aware of all this. So, he prayed to God that I should be forgiven and not be punished.

But Shiva said, "No, it should be an example to others. So, I am going to continue with the curse I have given him, and it will stand."

* * *

So, gods and goddesses also respect the Masters. They also bow down to the Masters. And Kabir Sahib, therefore, bows down to His Master, and He says, "I am grateful to You for having enlightened me and having shown God Almighty to me."

Balihaai guru aapane,
Ghadi ghadi sou sou baar;
Balihaai guru aapane,
Ghadi ghadi sou sou baar;
Maanush se devatha kiyaa,
Karath na laagi baar.

Kabir Sahib says that He bows to the Feet of the Master and says, "I sacrifice to You my body, my mind, and my wealth. You have transformed me, who was a downtrodden soul, and You have enlightened me, and You have shown me the Path. So, I bow down and I sacrifice everything to You. You have transformed me from a human being to a god, and if I had done my practices in some other manner, I had followed some other practices, it would have taken me so many millions of years and lives to get enlightened. So, You have, in such a short period, graced me and converted me from a human being to a god."

Laakh kosh jo guru basai,
Deejai surat pataay;
Laakh kosh jo guru basai,
Deejai surat pataay;
Sabadh turi asavaar hai,
Pal pal aave jaay.

Kabir Sahib says, "If your Master is staying lakhs of miles away, across the seven seas also, then if you follow His instructions and you go within and go at the back of the Eye Center and manifest the Master, then you can see the Master is with you." Once the Radiant Form of the Master is manifested within, He never leaves us. Any questions that we have, He answers all our questions.

Jo guru base banaarasi,
Seesh samundar teer.
Jo guru base banaarasi,
Seesh samundar teer.
Ik pal bisure naahi,
Jo bhool hoye sareer.

Kabir Sahib says, "If the Master is in Benares, or Varanasi, and the disciple is across seven seas if the disciple has devotion and has faith, then he is always in touch with his Master."

There is only one way to be in touch with the Master, and that is Simran and Dhyan. So, every time we do Simran and Dhyan, we are in touch with the Master. And we are in touch daily with the Master, if we do daily Simran and Dhyan. Besides the time that we sit in meditation, if we do Simran during the rest of the day, then this separation between the Master and the disciple goes away. So, every time we sit in meditation and we are doing Simran, we are connected with

the Master. Even if we are not doing meditation, but we are doing Simran, even then we are connected with the Master. And if we are connected with the Master, the Master is connected with us. And then, He not only helps us spiritually, but He is also there to help us on a worldly plane.

Masters always say that we should do Simran and we should make the habit of doing Simran all the time. But, we often feel that we will do it just before we die! And that never happens.

* * *

When I made this ashram at Guddella, there was a ghost there. It was in a forest-like area, and we were relatively scared, so we used to sleep on the terrace. I had one more person with me. We were the two of us, and he was also an initiate of more than thirty years of Somanath Baba Ji. But, because he wasn't doing too much Simran, when this ghost came, the ghost came and sat on his chest. So, when he was lying down, this ghost came and sat on him. And, gradually, the weight of that ghost increased and, as he felt the full weight, he started shouting, "Mama, Papa." He tried to get his mother and father. So, he was calling out his mother and father, and he was turning around.

And then, I noticed that he was shouting aloud, so I got up and I looked, and I thought there is something wrong here. So, I woke him up. Then, he got up and he said that there was a weight like a quintal kept on his chest. There was a ghost sitting on it.

So, this is what I'm trying to say. In such a grave situation, he was calling out for his mother and father. So, that is what happens at the time of death, if we do not do our Simran. Then, we don't remember Simran when death comes.

So, we should be so habituated to doing Simran that, even when we dream, and in the dream, we have a situation or a problem, then even in the dream, we should start doing our Simran. And, in any state that we are in, if we do Simran, then that difficulty goes away.

Because of our mind, which is impure today, even if we are satsangis, we often get bad dreams, and those dreams also affect us. So, if we do Simran and we continuously are engaged in Simran, then these bad dreams will also go away, and we will start getting good dreams. So, we get good dreams, like we meet the Master in the dream, we attend bhandaras in the dream, we are with fellow satsangis, so a lot of good dreams start coming. And, because the mind is impure today, we are getting bad dreams. And, because we are not accustomed to doing much Simran, when we experience these bad dreams, we feel disturbed.

So, make a habit of doing Simran when you are walking, when you are cooking, or when you are doing any other thing when your mind is free. You get into the habit of doing Simran. Because, by doing that, our mind also starts becoming purer, and we start getting the Mercy and the Grace of the Master also.

Sab dharathi kaagadh karu,
Lekhani sab banraay;
Sab dharathi kaagadh karu,
Lekhani sab banraay;
Saath samundar ko masi karu,
Guru gun likhaa na jaay.

Kabir Sahib says, "If I convert all of this land into paper, and I convert all the trees and all the forest that are there into a pen, and I convert all the seven seas into ink, even then I will not have sufficient writing paper and ink to talk about the Glory of the Master." So, who talks like this? It is only a True Master Who has understood the greatness of His Master. He talks like this.

Booda tha par ubaraa,
Guru ki lari chamaki.
Booda tha par ubaraa,
Guru ki lari chamaki.
Bheda dekha jar jara,
Uthar baya parinkee.

Kabir Sahib says, "I was in a boat and that boat had a lot of holes, and it was sinking in this ocean of life and death. And it was the greatness of the Master, He held out His hand, and He saved me."

* * *

Guru Nanak used to walk long distances. And, for three or four days, He would keep walking, and His disciples, Mardana and Bala, both used to accompany Him. Mardana used to play the sitar, and Bala used to sing the Bani, and Nanak Sahib would explain the Bani.

Once, they were in the jungle and, for about three or four days, they did not get anything to eat. Now, Nanak Sahib was a Master and He was connected to the Sound Current. And it is possible to keep the body alive on support of the Sound Current alone. You do not have to eat food outside.

But, Mardana and Bala, however, were feeling very hungry, and they had just been living only on water that they were drinking. So, Mardana was annoyed, and he told Nanak Sahib, "What is this? We have come into this jungle and we do not have anything to eat with us." Mardana said, "I am not going to stay like this. I'm going in search of food."

Bala tried to explain to him to wait, and he told him to wait and, maybe, in a day's time, they would go to some village, or they would cross some village where they would get to eat. But, Mardana did not wait. He left and he went into this jungle.

Now, when he was going into this jungle, there was a demon called Kauda Rakshasa. So, this Kauda Rakshasa used to have a big cauldron of hot boiling oil. And whoever would cross, or whatever he would get to eat, he would put and fry them in that oil, and then, eat that person. So, when Mardana came, he caught Mardana, and he tied up Mardana to a tree. Even that rakshasa had not eaten for two, three days, and he was also feeling very hungry. So, he was waiting for someone. That's when Mardana had come. And he started to set his oil on fire and boil it.

So, as that oil was boiling, Mardana was losing heart and he was very scared. Mardana cursed himself, and he felt, "I should not have left my Master. I left for food, and here, I have only become food." And so, he was really praying to his Master now.

Bala, in the meantime, was telling Guru Nanak Ji, "Mardana has left. I don't know where he has gone in the jungle."

Nanak Sahib told him, "He has gone in the jungle and Kauda Rakshasa has caught him, and he is boiling his oil to fry him!"

So, Bala told Nanak Ji, "Let us save him. He has been your disciple. He has done your devotion for so many days. So, we should go and try to get him out of this, because, otherwise, Kauda Rakshasa will eat him."

Guru Nanak Ji laughed, and He said, "What can I do? I mean, he himself went there. I was trying to explain, but he is gone."

But Bala insisted that Guru Nanak Ji help and save Mardana.

So, by now, the oil was boiling. And Kauda Rakshasa took out a couple of leaves to see if it was hot, and he put those two leaves in the oil, and they immediately fried up. Mardana was now really palpitating with what was happening.

While Kauda Rakshasa was untying Mardana to take him out, Nanak Ji and Bala were sitting.

Nanak Sahib then told Bala, "Okay, close your eyes." And as soon as they closed their eyes, both of them were at the place where Kauda Rakshasa was. So, Kauda Rakshasa was very happy, because he felt that from one, now there were three people here. So, he felt it would be a big bhandara with three to eat. He untied Mardana in the meantime, and he was very happy that, now, he had more people to eat. So, he untied Mardana, and he took him to that oil. Mardana felt, "Now Guru Nanak has come, and He is going to help me."

But Guru Nanak Ji was standing there and laughing. And then, Kauda Rakshasa put him in the oil. So, that boiling oil became like very cold water when Mardana was put into it. And the rakshasa was wondering, "What happened? I really had boiled this and had put so much wood."

And he was quite amazed. So, he felt that this has to do with Him being a Mahatma, and he then bowed down to Guru Nanak.

So, Guru Nanak Ji gave him a Satsang there, and He explained to him that, what he was doing was wrong, and that he should no longer do that.

He pleaded for getting Naam, and he said, "I will not kill any animal, or any human being, or anyone going forward."

Nanak Ji told him, "You have caused so much harm to so many people. Now you should redeem that sin and, whoever passes by this place, you should give them water and you should serve them."

So, he filled large vessels of water from the flowing river nearby, and whoever would pass, he would serve them water. And, thereafter, he ate fruit, and he was surviving on leaves and fruit, etc., and he became a good devotee.

* * *

So, even in the Bani, there is a reference of Kauda Rakshasa and how Nanak Ji redeemed him. Sant Ji has also written in His Bani and He has referred to Kauda Rakshasa being redeemed by Guru Nanak Ji.

Kabir Sahib says, "I had a lot of burden of millions of lives, from my previous lives, and the Master has given me His hand, and He has saved me."

Pahile daata seesh bhayaa,
Jin tan man arpaa seesh;
Pahile daata seesh bhayaa,
Jin tan man arpaa seesh;
Paache daata guru bhaye,
Jin naam diyaa bakseesh.

Kabir Sahib says, "Between a disciple and Master, who gives first?" Kabir Sahib says, "It is the disciple who has to give first."

So, between the disciple and the Master, it is the disciple who first gives. He gives his wealth, he gives his body, he gives his mind, and he gives his ego. And, after sacrificing all of this to the Master, at the Feet of the Master, he does his Simran and he gets the Grace of the Master, and the Grace is in the form of the Sound Current, the Naam, that He gives to the disciple.

In the Puranas also, there is a reference.

* * *

The king, Janak, at the age of sixty wanted to get spiritual knowledge. So, he called and invited all of the mahatmas, rishis, and munis in his court, and he had kept a throne for each of them. And he had kept one throne above the rest. So, when all these munis and mahatmas started arriving, they were seated by the agents of the king, and they were seated on the respective thrones. And when everyone was seated, King Janak came and he bowed down to everyone, and he said, "I have called all of you because I want to gain spiritual knowledge." So, he said, "I want to gain that spiritual knowledge, but I want it in as much time as I would take to mount a horse. So, whoever's able to give me that spiritual knowledge in the time that I mount a horse, I will ask him to be seated on that throne above."

So, all the rishis and munis started looking at each other and wondered that they had taken hundreds and thousands of years to gain spiritual knowledge and how it would be possible to give him this knowledge in such a short time.

In all of those rishis, munis, there was one, Ashtavakra. 'Ashtavakra' meant his body was bent at eight places. So, he was called Ashtavakra and he was a muni. He felt that it would be insulting to everybody if nobody comes forward and offers this. So, he went and sat on that throne above.

Looking at him and his body, all the other rishis and munis started laughing, thinking, "Look at this person who has gone and sat up on that throne."

So, looking at everyone laughing at him, Ashtavakra said, "I felt this is the court of all mahatmas and rishis and munis, but from this behavior, I feel all of you are cobblers!" He said, "I feel this is a court of cobblers because all of you are looking at my body. Cobblers are used to looking at leather and skin. So, you are looking at me and making a judgment, not on my knowledge, but on my outward appearance."

So, everyone bowed down in shame after what he said. Then, he called King Janak, and he said, "Okay, you want to get spiritual knowledge. How much time do you want it in?"

He said, "I want it in one minute, in the time that I take to mount a horse."

So, he said, "Okay, I can give you your spiritual knowledge in that minute, but then, you have to pay for that before."

King Janak asked him, "Okay, I will pay. How much money, how much wealth, should I give you?"

So, he said, "I want your mind, I want your body, and I want your wealth. It's not only wealth that I want."

Now, this got King Janak thinking. So, he felt, "If I give him my body and I give him my mind and I give him all my wealth, then what is left with me?" But then, he felt, "Look I have called all of these people and, in such a big court, all the rishis, mahatmas, munis, everyone is here. And I have asked them for this knowledge. So, it is not right for me to refuse this." So, he said, "Okay, I accept what you are saying. I will give you my mind, body and wealth."

He said, "No, don't just tell me that. You bring water in a kamandalu." (A kamandalu is a small vessel, which holds water.) You bring that and you resolve in front of everybody. You resolve, put water on your head, on your palm, and resolve that 'I have given you my mind'. Resolve that 'I have given you my body'. And resolve that 'I have given you my wealth'."

So, after giving these three things, also there is one thing that still is there inside, which brings us back into this world of life and death. So, Asktavakra told him, "Okay, now that you have resolved, go and sit where all the chappals of all these rishis, munis, have been kept at the door. Go and sit there."

So, the king felt, "How can I, as a king, go and sit in the chappals of everybody? It is very insulting." But then, he felt, "It is my mind telling me this, and this mind doesn't belong to me. And also, this body of a king is no longer mine. It belongs to the master." So, he went and then sat among those chappals.

Then Ashtavakra called him and asked him to sit. He said, "Okay, now, close your eyes and focus at the back of your Eye Center." And then, he told him to do Simran. He kept his hand on his head, and he picked up and focused his attention at the back of the Eye Center.

So, King Janak's Third Eye opened, and he could see his soul and he could take darshan of his soul there. And then, King Janak saw all the three planes, and he saw what was happening all over. So, he was sitting in meditation for about an hour when, after that, Ashtravakra, with his grace, brought down the soul and the attention.

Then, Ashtravakra asked him, "So, have you got your realization? Have you got all the spiritual knowledge, and you have realized yourself?"

He said, "Yes, I have realized myself." But he only got to see his soul at the back of the Eye Center. That is not True Realization. The True Realization of a soul happens only in Par Brahm, where all the three coverings of the soul are removed. And that is only done with the Grace of a True Master.

* * *

So, therefore, Kabir Sahib says, "On this Path, first, the sacrifice has to be done. The offering has to be done by the disciple to the Guru. And he offers his body, he offers his mind, and he offers his wealth. And he is continuously in the contemplation of the Master. Then, when the

Master is pleased with that disciple, He graces that disciple and He gets the Sound Current to flow and gets the disciple in touch with the Sound Current."

But it is not possible for us to offer, as disciples, our body, mind, and wealth, because we have been disciplined over so many millions of lives before. And it is that discipline, or that learning, which we have, and that ego, which we have and we carry, where everything is 'mine' and it is about 'me'. All of that doesn't allow you to sacrifice all of this at the Feet of the Master.

Therefore, the Masters ask us to do Simran and Dhyan. By doing Simran and Dhyan, we make our mind go sublime, and then we are able, with His Grace, to go up and see Him. And, when we see Him, we truly realize what the Master is, and there, we do the sacrifice. And then, we surrender to the Master, and once we surrender to the Master, the Master gets us connected with the Sound Current within.

Everyone has to do this surrender, and it is not outwardly possible to do this surrender by ourselves, so it is with Simran and Dhyan that we go within. And when we see the Master inside, our faith gets stronger in the Master, it gets absolute in the Master, and that's where we surrender to the Master.

Sat naam ke patthare,
Deve ko kachu naahi;
Sat naam ke patthare,
Deve ko kachu naahi;
Kyaa lai guru santhoshiye,
Havas rahee man maahi.

Kabir Sahib says, "The Naam Daan given by the Masters is priceless. No matter what the disciple gives as an offering in return, he will never be able to pay the price of Naam."

So, it is impossible to pay for this Grace of the Master. When Master gives us Naam, He gives us insurance. He gives insurance to our soul to connect the soul and take it to God Almighty. And then, however much the burden of karmas are, however big a sinner the devotee is, the Master always redeems all of those sins and takes that soul back to God Almighty.

So, it is never enough, and never possible, to pay for what the Master's Grace is. Outwardly, when someone does a favor for another person, there is always an expectation of something in return. Unlike that, when the Masters give Naam and They grace us, They do us a favor by giving us the Naam, there is no expectation. The only intention is to take the soul and get it back to its Father.

So, when Saints give Naam to a person, an individual, if the individual is not following the instructions and he continues to sin, then he is completely lost on the Path. Then, at the time of death, the Master gives another life to that individual, that soul. He gives another human life.

And, most often, this is in a poor family and with a lot of hardship. And with that hardship, the soul gets bent on the Spiritual Path, and then, he is directed to the Master in that life.

Now, it is possible that the Master in the other life is different from the Master Who has initiated him earlier. All Masters are the same. There is no difference between the Masters. But, only because of this span of life, there has to be a different Master in that time. So, he is directed to a different Master, Who then gives him Naam again, and Who connects him and takes him up.

So, in this life, if a devotee is listening to Satsangs, and he is going and meeting the Masters, or going and meeting other living Masters, and though he is not doing a lot of meditation or Simran, he is, nevertheless, connected with the Path and he's attending His Satsangs, then the Master takes him. And, after that, He keeps him at a higher plane, and then, after some time, He takes him to Sach Khand-Sat Lok. Where there is a disciple, who is on the Path, he's attending Satsangs, going and meeting the Masters, but he may not be meditating, he may not be doing Simran, but he does not have any desires that require him to come back, where he is, otherwise, not attached, doesn't have attachments here, then the Master takes him straight to Sach Khand-Sat Lok after his death.

Masters are God Almighty. They have been given all the powers by God Almighty to do everything that is required. And for the souls to go and meet God Almighty, the only thing, the only impediments, are the souls' attachments with this world and their desires and their ego. These are the only things that keep them away from going and meeting God Almighty. So, it is very good on this Path to not have those attachments and those desires. And that is why, to get rid of these desires and these attachments, we should do our Simran and Bhajan.

Sat naam ke patthare,
Deve ko kachu naahi;
Sat naam ke patthare,
Deve ko kachu naahi;
Kyaa lai guru santhoshiye,
Havas rahee man maahi.

We have Kabir Sahib's poetry in our school syllabus. So, every year, we have some poetry of Kabir Sahib, which is explained by schoolteachers. Now, the poor schoolteachers will only be able to explain the literature part of Kabir Sahib's poems. Kabir Sahib says, "When a Saint writes something, and a Saint says something, He has so many perspectives, so many millions of perspectives, that it is impossible to fathom these perspectives by anyone other than a True Saint."

So, only a Saint can understand all the perspectives of another Saint. And for understanding these perspectives, understanding what the Saint has said, even the munis, gods, and the

gandharvas, all of them, fall short in their understanding of what is contained in one single word of a Saint.

Sat naam ke patthare,
Deve ko kachu naahi;
Sat naam ke patthare,
Deve ko kachu naahi;
Kyaa lai guru santhoshiye,
Havas rahee man maahi.

Radhaswami.

28

Meditation Talk
10 Jan 2016 – Morning

We Should Always Remember The Importance Of This Life, And The Purpose For Which We Have This Life

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TWO DEVOTEES OF SAWAN SINGH JI MAHARAJ were very devoted. Their attention would get focused at the back of the Eye Center, and they used to go within. They would sit for about two and a half to three hours daily. And, after they sat, when they would contemplate the Radiant Form of the Master within, and when they were satisfied, then they would leave that meditation and then go on with their worldly work.

And, when they would not see the Master within then, throughout the day, they would sit for meditation, leave for some time, again sit for meditation, again leave for some time and, that way, they would spend the whole day. And they would not do any other work. It was morning when they were sitting for meditation. The canal water, which was sent into the farms, would come twice a week, and it was a day when they were getting the water for their farm and they would let the water in. Then, they would have to wait for another fifteen-day cycle for the water to come.

So, Master also, sometimes, tests His disciples. And they sat for three hours, and both of them did not get the contemplation of the Master within. So, Machar, one of the devotees, asked the other, Ramdita, whether he had seen the Master within. Ramdita said, "No, even I have not seen the Master within today. Now, if we don't leave water in the farm, then the crop will dry up."

So, Machar told him that, "Never mind. If it dries, then it is the Guru's crop. Guru's crop will die. So, let's continue and sit." So, again both of them sat for meditation. And then, Master showered Grace and they could see the Master within. And, thereafter, they went and did the work of the farm also, and they let that water into the farm also.

* * *

If a devotee has love and affection for Naam and for the Master, then the Master is not sitting far away. He is sitting within. So then, the Master sees the love and affection of that devotee and opens the door. Therefore, we should have devotion for the Master. We should have love and

affection for the Master. And the mind should be pure. We should not have anger, lust, or ill will about others, and we should be pure.

To clear that mind, we should do Simran and Dhyan. And the more Simran and Dhyan we do, the clearer the mind will be. Therefore, Saints have emphasized Simran, and we should do Simran.

If we do other things, like tapas, or we go on pilgrimages, then we are not going to be able to clean the mind.

So, it is only Simran and Dhyan that will clean the mind. By doing Simran and Dhyan, we will clean the mind. By doing that, we reduce the burden of our deeds. And, as our burden of deeds is reduced, the mind becomes purer. And a purer mind is what is required for meditation. So, with Simran and Dhyan, we are able to purify the mind.

An impure mind takes us outwardly and makes us focus on outward, or worldly, matters; whereas, a pure mind takes us towards our Master and takes us inward. We also may be experiencing now, that with the Satsang that we listen to, and the Simran Bhajan that we are doing, our mind is becoming purer, and our love for our Master is increasing.

So, this is a proof that, as the mind becomes purer, it goes and runs towards the Master, and runs inward. And, as it remains impure, it runs outward.

We should always remember the importance of this life that we have, this human life that we have, and the purpose for which we have this life. And, therefore, we should maximize our Simran and Dhyan.

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So, it is morning time and our mind is fresh and quiet. A quiet mind is good for meditation. So, we should use this time, close our eyes, and sit for meditation.

29

Meditation Talk
10 Jan 2016 – Afternoon

The Only Truth Is Our Soul, The Master, Shabd, And God Almighty

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SAWAN SINGH JI MAHARAJ WAS WORKING and Kehar Singh came to Him. And he said, "It is about 5:20 PM. It's okay. Time is up. Let's go. God Himself will finish that work."

So, Sawan Singh Ji Maharaj asked him, "Which God?"

So, when Sawan Singh Ji Maharaj asked him 'Which God?' Kher Singh used to think that God is only One, there is one God. So, when Sawan Singh Ji Maharaj asked him 'Which God?' he had some doubt as to what He was saying because, in Vedas, Puranas, everywhere, it is said that there is only one God. But then, when Sawan Singh Ji Maharaj had mentioned this, he fell into doubt.

He was an initiate of Jaimal Singh Ji Maharaj. And this thing, which Sawan Singh Ji Maharaj had told him, that affected him, and he kept thinking about it. And also, in the meditation at home, when he sat, he was thinking about this. So, he was thinking on this, and then he went to sleep during meditation.

About 11:00, 11:15, Jaimal Singh Ji Maharaj came in that meditation. And He explained to him that, "Yes, there are two gods. One god is the god of all this world, as we know it. And one God is the God of Saints."

So then, he understood that one is the god who is sitting in Brahm, whose name is Kal. And the other is the One Who is sitting in Anaami. And His name is Dayal.

So, when they met again the next day, Sawan Singh Ji Maharaj told him that, "Yesterday, you had some doubt in your mind. So, do you want to know what the two gods are?" He said, "No, it's okay. My doubt was cleared yesterday when Jaimal Singh Ji Maharaj cleared it. So, one is the god of this world, and one is the God of Saints."

So, the god of this world is in Brahm. He is Kal. And the world and everyone around pray to Kal. And all the creation of Kal and Maya is all subject to destruction. All of the creation will get destroyed.

Sawan Singh Ji Maharaj has also calculated the period of this entire creation of the three planes. It is subject to destruction. And, finally, all of these three planes will also be completely destroyed. So, Sawan Singh Ji Maharaj had worked out the time period for this.

There was one Thakur Dutt, a pundit, who had worked this out, and then Sawan Singh Ji Maharaj had corrected that calculation, and this was there in the Sant Samagam. But then, recently, it was taken out. So, all this creation is there up to a limited time. And, after that, all of this will get destroyed.

After Kali Yuga, what happens is, wherever there is sea and there is water, that sea and water, all of that shifts to the land mass. And, as a result, all the creatures and all the life forms, they all expire, because land is covered by water. And, where there is water, it becomes dry. So, as a result, all of creation is destroyed. And all the souls then go to Brahm, and they stay at Brahm.

Thereafter, for four yugas, this will continue to remain like this. Where there is land, which has been filled with water, now that will become the sea. And where there is the sea, that becomes land. And that remains for the following four yugas. Then again, at the end of the fourth yuga, again this will happen.

Because these souls stay in Brahm, they become pure. And, when again, the next yuga starts, which is Sat Yuga, the lives are longer, because the soul is much purer. It is because of staying in Brahm. And then, when they are born, the mind and the soul being pure, their life is one lakh years. And their power is equal to ten thousand elephants.

So, because of the karmas that are incurred in Sat Yuga, in the next yuga, the life forms are reduced to one-tenth of that previous life form. So, from one lakh, it becomes ten thousand years. This is because of the impurity of the mind. So, that goes to ten thousand years.

And, thereafter, in the next yuga, it becomes one thousand years. So, as the yugas change, the lifespan is reduced, the power of the soul is reduced, because of the mind becoming impure. And the burden of karmas keeps increasing.

So, from one lakh years, it becomes ten thousand years in the second yuga. Then, it becomes one thousand years in the third and one hundred years in the fourth. And the burden of karmas increases during this period.

These are very long yugas. The first yuga, that is Sat Yuga, is seventeen lakh years (1,700,000 years). And then, there is Treta, which is twelve lakh years (1,200,000 years). Then, followed by Dwapar, which is eight lakh sixty-four thousand years (864,000 years). And then, Kali Yuga,

which is four lakh thirty-two thousand years (432,000 years). So, these four become one Mahayuga. And a thousand Mahayugas become one Kalpa. So, the creation of Kal, which we have now, is for one Kalpa.

So, after four yugas, what happens is, the dissolution takes place by the form of water shifting from the water bodies to the landmass and vice versa. So, that happens fourteen times. Each of those is called a Jal Pralay. And, after fourteen times, then there is Vairag Pralay. During Vairag Pralay, everything up to Brahm gets dissolved and is re-created. And then, there is Maha Pralay. Maha Pralay is up to Bhanwar Gupha. So, everything up to Bhanwar Gupha is destroyed, and then it is re-created. As these creations dissolve, all of these life forms start merging with the Sound Current and go back to Sach Khand.

So, everything that we see, our own body, whatever we are seeing outside, all of this creation, is all subject to destruction, and everything is untrue. So, none of this is true.

What is Truth? The soul is True, the Master, Guru, is True, Shabd is True, and the God Almighty is True. What is indestructible is Truth.

So, all of this creation is an illusion. It is untrue.

Sant Ajaib Singh Ji has also written, 'The king is false, the king's men and all the citizens are false, and this whole world and this whole creation are false'. So, the only Truth is our soul, the Master, Shabd and God Almighty. Therefore, we should love the Truth and we should focus all our energies and focus on Truth, and not on outwardly, worldly things, which are false. And, by focusing on the Truth, we are focusing on the indestructible matters. So, those things, which will never be destroyed, are what we will focus our attention on.

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So, the atmosphere is quiet. We should close our eyes and sit for our meditation.

30

SATSANG
10 Jan 2016 – Afternoon

The Mind Has Got His Orders From His Creator That The Soul Should Not Leave This Compound

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The paathi sings the Bani of Sant Paltu Sahib from the book: Paltu Sahib Ki Bani, Part 2

Bhoole man ko samjaay lije,
Bhoole man ko samjaay lije,
Satsang ke beech mein jayee ke jee,
Satsang ke beech mein jayee ke jee.

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. Paltu Sahib talks about the state of the mind and how we should explain to this misguided mind because the biggest impediment in our spirituality is our mind. Like our soul is the element of God Almighty, the mind is the element of Brahm. The mind has also got his orders from his creator, that the soul should not leave the compound of this creation. Therefore, the mind is always working on getting us away from our Simran and Bhajan, and getting us outwardly focused.

So, to guide the misguided mind and bring him on the correct Path, the Saints have set Satsang as one means. It is through Satsangs that we come to know what is true and what is untrue. And it is through Satsang that we come to know the importance of this life that we have got and the purpose of this life. So, it is through Satsangs that we to come to know the purpose of this beautiful body that has been given to us.

God Almighty has created this body in which He Himself, with all His Creation, resides. And this is not available in any other life form, in any other body. Therefore, rishis and mahatmas have called this human body as the only 'body of salvation'. They have called this 'the pinnacle of all Creation', of all life forms. The human form is the pinnacle of all of the Creation. It is the last step on the ladder of Creation. So, through the Satsangs, the mind also understands that the mind has gone away from truth, and the soul has also, as a result, gone away from truth. When the mind listens to the Satsangs, it understands that it is not its senses, it is an element of Brahm, and it listens to the Satsangs. And then, it also gets influenced to do Simran and go within.

So, the lost or deluded mind, if it at all it gets to understand the reality and truth, it is only in a Satsang. Mahatmas say, "There is no pilgrimage like a Satsang." Paltu Sahib says, "Get your

mind to listen to the Satsang and come on the Path. And, with that, the mind will help the soul on its Path of Salvation."

Ab ki bher nahi chukanaa hai,
Ab ki bher nahi chukanaa hai,
Sundar maanush tan payike jee,
Sundar maanush tan payike jee.

He says, "This time, you should not miss the opportunity. This opportunity has been given to you millions of times earlier, but you have always been deluded by Kal and Maya."

When the soul is in the womb of the mother, at that time God Almighty has kept it there on two supports, on Light, which is Jyoti, which it can see, and on the Sound Current. There, it lives on these two supports. And it has the knowledge of all its previous millions of lives. It sees all of its previous lives, all the sufferings that it has gone through, and all of the life and death that it has suffered. And it is also within the womb, which is dark.

So, it keeps remembering God Almighty every second. At the time of birth, Maya casts the veil of illusion. As soon as the baby is born, as soon as the soul comes to this world, the veil of illusion is cast by Maya on it. And all of this previous knowledge it has of all the earlier births and its sufferings, all of that is completely forgotten in that second of birth, where this veil of illusion is cast upon it. So, the soul and the mind are then lost in this illusion.

The first people are the parents who become the first teachers of the person. So, when the baby drinks milk, he starts forgetting. When he starts eating food, he forgets and he gets more and more entangled in this illusion.

So, Paltu Sahib says, "Don't miss this opportunity. Listen to the Masters. Come from the nine to the Tenth Door. And then, you'll get the Light of the Jyoti and you will get to hear the Sound Current. And both of these supports will come back to you." And the knowledge of all our previous births, all of our earlier sufferings, all of that, will come in front, and you will be able to see all of that. And we will come to know of the Reality. All that is possible only in this life form. And, therefore, Saints always, again and again, remind us in Satsangs, "Don't miss this opportunity. You should do your Simran Dhyan and go within."

Gyan dhyan ki baath ko bhuji lijai,
Gyan dhyan ki baath ko bhuji lijai,
Man mein kuch teek tahraayi ke jee,
Man mein kuch teek tahraayi ke jee.

Paltu Sahib says, "The knowledge given through Satsang, the knowledge of Dhyan, meditation, and of the Reality, pay attention to that, and that will help you to understand and come to Reality."

All the literature, Scriptures, will not give you the knowledge, or get you to know the Reality. It is only through Simran and Dhyan when you actually do this practice yourself, and you leave your nine doors and you come to the Tenth Door and go within, that is where you will come to know of the Reality. And this is possible only if you go and follow the Path of the Master.

Paltu gagan ke beech maarai,
Paltu gagan ke beech maarai,
Surati kamaan chadai ke jee,
Surati kamaan chadai ke jee.

Paltu Sahib says, "Do your Simran Dhyan daily and get the attention of your soul focused at the back of the Eye Center, and come and see the sky* every day. And, with that, you will get in touch with the Sound Current, which is the Form of the Master, the manifestation of the Master." And that is the Truth you should be working for every day.

** This is a reference to the inner sky of Chaitanya Akash or Gagan.*

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Sant Ji used to talk about the story of this poor person who had a hut by the bank of a river. And he used to make tea and coffee there, and some sweets. So, he used to do seva of the mahatmas who would come by the bank. And, if they would give him some payment, he would accept that. Otherwise, he would do it as a seva, and he would give sweets to all of them. So, all these people, all these mahatmas, would feel happy with his seva.

Once, a mahatma came and, like always, this person did the seva of that mahatma, and he was quite pleased with this seva. He had a paras, or a philosopher's stone, which converts iron into gold. So, he felt pleased, and he felt that, if this person is there and he gets more wealth, then he would be able to do more seva of more people in a bigger manner. So, he felt that he should help this person. The mahatma told this person, "Look, I have to cross the river and go upward into the Himalayas. And it will take me about three months to go and come back. Meanwhile, I am giving you this stone and, with this stone, you can convert iron into gold. And you can convert as much iron into gold as you want. So, you keep this and make use of it."

So, he took that stone, and then kept it with him. And, after about seven, eight days, when he got time, he went to the market to buy iron. He checked for the price of the iron, and it was about five rupees more per kilogram than what it usually was. So, he felt, "This iron was forty rupees a kilogram, now it has become forty-five rupees a kilogram. So, let it go back to forty rupees. Let it settle down, and then, I will buy iron after that."

So, then he came back, and then, again, after about a month or so, he went back to the market. And the price of iron had gone up to fifty rupees a kilogram. So, he felt, "There is no point buying it now. I'll wait till it goes down to forty." So, he continued to do his usual routine seva.

And, again, after a few days, he went back to the market. Now, prices of iron kept going up, so again, the price had gone up by two rupees. And now, he felt, "There is no point buying now. I'll wait till, perhaps, it comes to forty-five, and then buy it." So, that way, the three months passed.

Now, the mahatma, who had gone and given him that stone and left, he was on his way back. And he was feeling that this person now must have become quite rich, and he must have opened a bigger shop. He may be helping more people and doing seva of more people. That way, thinking like that, he came back. So, when he came, he was aghast to see that this shop was as it was, and this person was doing the same thing. So, he asked him, "What happened to that stone I gave you? You didn't convert any iron into gold?"

He said, "No, I did try. I went to the market, but the price had become forty-five when I went. The next month I went, it became fifty. And then, the third month I went, it became fifty-two. So, I couldn't get to buy that iron to make gold."

So, this mahatma said, "You are such a big fool! What is the value of iron, what is the value of gold? Even if you had made one kilogram of gold, you would have been a completely transformed person now." So, that mahatma took that paras stone and left.

* * *

So, likewise, this life has been given as a paras stone to us by God Almighty, to use the stone, and get to Reality, to meet with God Almighty. But, if we allow this life to pass, we then go back into the same state that we are in, into the same cycle of life and death, again and again, and into that same suffering.

Paltu gagan ke beech maarai,
Paltu gagan ke beech maarai,
Surati kamaan chadai ke jee,
Surati kamaan chadai ke jee.
Chadi naam maati chuvai prem pyaala,
Chadi naam maati chuvai prem pyaala.

He says, "Go inside and the Jyoti of Naam is there within you, and it is raining Nectar inside. Go inside and drink that nectar and see that Light."

So, Saints are not telling you to go into some jungle, or forest, to do this. They are only saying, "You stay in your routine lives, and you do what you are doing but, in the morning, just spend two and a half hours for your soul." And that is the only thing They are asking you to do.

Chadi naam maati chuvai prem pyaala,
Chadi naam maati chuvai prem pyaala,

Peena soyi saraab hai jee,
Peena soyi saraab hai jee.

Paltu Sahib says, "Like you are intoxicated with the wines that you drink here, the alcohol that you consume here when we see the Radiant Form of the Master within, the glass of Love that we have inside is much more intoxicating than this. And once we see the Radiant Form of the Master, that intoxication is so divine, and it is so overwhelming, that it keeps increasing and it doesn't decrease."

The love that we have for the Master today is something that increases and decreases, depending on circumstances. But the Love that we get of the Radiant Form of the Master, when we see within, and the Love that we get within, that forever keeps increasing.

For getting rid of some of our burdens in life, we consume these intoxicants and we consume alcohol. Now, so long as that intoxication is on, and so long as that effect is there, we are intoxicated. After that, again, we need another drink to overcome our misery.

But the Love that is there inside, once we open our doors within, the intoxication we get there, it is a permanent intoxication, that is, it never decreases.

Mazlees durvesh ki matvaaree,
Mazlees durvesh ki matvaaree,
Jikir khaana kabaab hai jee,
Jikir khaana kabaab hai jee.

Paltu Sahib says that in the court of a Saint, in the assembly of a Saint, the Saints talk about Satsang. The Saints talk about the greatness of Master, the greatness of Naam, and about spirituality. The faith that we have in this talk is like the food that we get. It is like food that we consume. It is like kebabs that we consume. So, in this, the Satsang is like water, and the Simran Bhajan is like food, which gives strength to the soul.

When we are focused outwardly, it is the mind, which is continuously getting food and becoming stronger, and the soul is becoming weaker. By doing Simran and Bhajan, the soul is getting stronger, and the mind is getting weaker.

Sahib maasuk ashiq bandha,
Sahib maasuk ashiq bandha,
Namak mein jaise aab hai jee,
Namak mein jaise aab hai jee.

The Love of God Almighty and His devotee, it is like salt in flour. So, the identity of the salt is lost in that flour, though that salt is fully mixed in the flour. You can taste the salt in the flour, but its separate identity is lost.

That way, the love of the devotee is with God. And, one day, the devotee merges with God, like the salt in flour. So, if we are outwardly focused, and we are thinking about this world, then we come back into this world. We come back into this state. If we are, on the other hand, doing our Simran and thinking about God and the Masters, then we go and merge into God Almighty.

Saints say, "If you are not sacrificing your body for the Masters, and you are staying in your respective families, and taking care of all of your other needs, that is all right, but sacrifice your mind. In your mind, do your Simran and do your Dhyan Bhajan, and stay inwardly focused."

So, the reason for our bondage, the reason for this coming back into this cycle of life and death, is the mind. It is not the body. The body is only a handful of mud. And after the soul has emptied this cage, this body, again, goes back to its element and is reduced to mud.

Therefore, Saints say, "Transform your mind. And where the mind will stay focused, that is where you will go." And, if the mind is focused at the Feet of the Masters, then you will go there.

Palatu khudaike raai,
Palatu khudaike raai,
Aur karna ajab hai jee.

Paltu Sahib says, "This is the Path to meet God Almighty. This is the Path of Love. And to have love and devotion for your God Almighty is the Path."

The paathi sings the Bani of Sant Paltu Sahib from the book: Santo Ki Bani, Vol 2 Pg 151

Cholaa bhayaa puraana aaj phatai ki kaal,
Cholaa bhayaa puraana aaj phatai ki kaal.

Paltu Sahib says, "This life is like clothing. As years are passing, this cloth, this body, is getting old, and we never know when it will tear. And, when a cloth tears, we usually change our cloth. So, that way, when the karmas of this life get over, then a new body is cast for you and you go into that new body."

So, Paltu Sahib says, "Use this time of life that has been given to you and use it wisely for collecting the wealth, which will go with you. Collect the wealth of Naam, which will stay and which will go with you. Otherwise, at the end, you will have repentance."

Our outwardly status and outwardly wealth that we have, everything is going to be left here along with our body when we die.

Aaj phatai ki kaal tehu pai hai lalchaana;
Aaj phatai ki kaal tehu pai hai lalchaana;
Teeno pan ge beeth bhajan ka maram na jaana.

Paltu Sahib says, "Our days are reducing. The number of days of this life are reducing, but our greed and our lust are not reducing." We are continuously greedy for more. When we get a lakh rupees, we want ten lakh rupees. When we get ten lakh rupees, we want a crore. So, that need is never satiated.

We have not understood the essence of Bhajan. Our desires are endless and they are not reducing. And this essence of Bhajan, which Saints have been explaining in the Satsang, has not been understood by us. And we are wasting our time following those desires.

So, when we have a baby, and that baby is growing, and he grows into an adult, we are saying that our son has grown. But Mahatmas say, "No, he is becoming younger because the residual lifespan is reducing."

Therefore, Mahatmas say, "Collect the wealth that will go with you. Collect the wealth of Naam."

Nakh sikh bhaye safedh tehu pai naaheen chetai;
Nakh sikh bhaye safedh tehu pai naaheen chetai;
Jori jori dhan dharai gala auran ka rethai.

We work towards our desires. We work towards collecting money for ourselves and then, later, for our children. And, for collecting this money, or for collecting this wealth, we do so much of deceit. We lie so much, and we incur all sorts of karmas for creating this wealth, in the hope that this wealth will provide for our future, and provide for our children's future. But, in the course of time, when that comes, nothing of this is going to go with us, and the only thing that is going to go with us are the karmas that we have incurred for doing all this.

* * *

Sant Ji used to often tell this story. It was about a moneylender. And this moneylender would go on rounds and he would keep collecting the money from various people whom he had lent monies to.

So, like that, he had come to this village, and this villager had borrowed money from him to pay for the wedding of his daughter. Six or seven years had passed, and he was unable to repay that debt. So, that moneylender then got the village seniors there and held a meeting to recover his dues. And he got all of the cattle of that villager and his other belongings, and he collected all of that towards the interest that was due to him.

So, some of the village elders made a request, and they said, "He is a poor villager. So, please redeem some of that debt, reduce some of that interest, and leave some belongings back."

But that moneylender did not agree. So, the villagers also got unhappy, and they also were angry at the behavior of this moneylender, because he had not been gracious to reduce some of that interest or debt, and had taken away the entire belongings of that villager.

When he was to leave, he had his bedding and he had his bags, and he was unable to carry both of them. He was standing at that road with the bedding and the bags. So, that moneylender was waiting to get help from some of the villagers to help him carry his luggage to the next village, which was about three kilometers away. But, then, they all refused to help him. And he was also a miser, so he didn't want to spend money and pay somebody to carry that bag also.

So, a mahatma was passing by there, and he saw that this person was in distress. He felt sad for him, and he decided to help. So, when that mahatma reached this moneylender, he said, "You seem quite stressed. What is the problem?"

The moneylender told him, "I have to travel about three kilometers to the next village. But there is nobody to help me carry my luggage."

So, the mahatma agreed to help him. And he said, "Okay, I will lift your bedding. You lift your bag and we will walk to the next village."

While they started walking, the mahatma told that moneylender, "I can't walk quietly. So, either you talk about God Almighty, on spirituality, and I will listen, or let me talk about that, and you listen."

The moneylender told him, "I have never listened to a Satsang in my life, so I don't know about all this. Why don't you talk, and I will listen."

So, that mahatma then started talking about the importance of life, about God Almighty, and about spirituality. That way, after an hour or so, they reached the place, and there, the moneylender told that mahatma that, "Okay, we have arrived. You can let that bedding down near that tree and we can part ways here."

So, once they put the baggage down, the mahatma felt, "If I just walk away like this, I would not have fully helped him. So, let me awaken this person." The mahatma told that moneylender, "Look, you only have eight days of life left. Now, whatever you want to do, you do with these eight days."

So, that moneylender got afraid. He had lent so much money to so many people, and then, all that would get wasted. So, he caught the feet of that mahatma. He prayed to him whether there was any possibility of being saved from that situation.

The mahatma told him, “It is not because I've carried that luggage of yours, or anything to do with that. This was going to happen to you anyways. So, since we spent one hour together, I thought I should tell you and awaken you about it.”

So, that moneylender refused to leave the legs of that mahatma, and said, “No, please tell me if there is any way out.”

So, the mahatma said, “This situation cannot be changed. After eight days, the angels of death will definitely come.” But the mahatma felt that he should shower some grace on this person, so he said, “It is inevitable that the angels of death will come. And I see from the karmas of yours that you do not have any good karma, and the only good karma that you have is that one hour, which we have walked together. So, when the angels of death take you to the Lord of Judgment, he is going to look at these karmas, and then, he is going to ask you whether you want to suffer all the bad deeds first, and then enjoy that one hour, which you had as a good deed. Or, do you want to first enjoy that one hour spent and, after that, suffer for all those bad sins.” He said, “When he asks you this, then you say that you want the benefit of that good karma first. And then, you will be asked, “How do you want to enjoy that good karma? Do you want to be sent to heaven, or do you want to be given any other good enjoyment?” So then, when the Lord of judgment asks you this, you refuse, and you say, ‘I don't want to be sent to heaven, or any other thing. Just allow me to take the blessings of the mahatma with whom I have just spent this one hour and had that good karma’. Once you ask for this, the Lord of Judgment will have to agree to this, and then, he will send you with his angels of death, and he will send you to me again. Now, that is the only solution you have. After that, I will see what to do.”

So, in the eight days that followed, he first transferred all his wealth to his son. And the next few days he spent in memorizing what he was supposed to do, the dialogue that he would have with the Lord of Judgment.

And, accordingly, on the eighth day, he died, and the angels of death took him to the Lord of Judgment. And there, he was asked the same thing. All his karmas were looked at and there was no good karma, other than the time that he had spent with that mahatma. And the same question was asked to him, what he would want first. So, he replied, “I do not know the huge amount of bad karmas that I have, so it is better I take that one hour of good karma.”

He was asked what he would want, whether he wants to go to heaven or another such place. He said, “I want to go to that mahatma from where I got this good karma.”

So, the Lord of Judgment called two angels of death and told them to accompany him and take him to a particular ashram where that mahatma stayed. And he said, “You allow him to be there for one hour. After that, catch him and bring him back.”

So, once they reached the ashram, they left him outside at the gate of the ashram. They told him to go in because angels of death do not go where souls do Bhajan. So, they had to wait outside. They said, "You go in and come out after one hour."

So, the mahatma recognized him. He said, "Oh, you've come."

He said, "Yes, I have come. I have followed your instructions."

So, the mahatma said, "Okay, now, sit, close your eyes and sit for Bhajan." So, he sat for meditation there and the two angels of death outside at the gate were shouting, "Time is up. Come out." He had seen all of the things that had happened inside and he was scared of those angels of death. So, he told the mahatma, "Look, they have not yet gone. They are waiting for me and they're calling me outside."

The mahatma told him, "They will not come inside. They have to wait outside only. So, you don't worry about it. You close your eyes and sit."

So, after an hour, they waited awhile, and then, the two angels of death left from there and they informed the Lord of Judgment.

So, the Lord of Judgment said, "He has gone into the purview of that mahatma, so there now we have no further role to play." And that mahatma took care of that person.

* * *

Tulsi Sahib says that even if we spend one fourth of a ghadi*, which is forty-five minutes – that is, in our lifetime, if we even just spent forty-five minutes — in the company of a True Master, then crores of our lives, millions of our earlier lives, and our burden of all our karmas, will come to an end.

** a ghadi is three hours as defined in astronomical terms, a relatively short time*

And, that way, that mahatma gave salvation to that person.

Ab ka karihau yaar kaal ne kihaa tagaada,
Ab ka karihau yaar kaal ne kihaa tagaada
Chalai na ekau jor aay jab pahuncha vaadha.

Paltu Sahib says, "Days are reducing in your life, and hours are reducing, and we don't know when our last breath will be taken." So, He warns us of that. He says, "You collect your wealth of Naam, and that wealth of Naam is what will take you back to your True Home."

Paltu tehu pai leth hai maay moh janjaal,
Paltu tehu pai leth hai maay moh janjaal;

Cholaa bhayaa puraana aaj phatai ki kaal.

Paltu Sahib says, “This cloth of life, this clothing, is getting older by the day, but the soul is still embroiled in all of the outward desires and greed. And it is completely getting lost, more and more, in this world.”

This life has been given by God Almighty, and the use of this life is to go back to God Almighty. And, instead, what we have done is, we've used that life for pursuing outwardly, worldly pursuits, and following or chasing our desires. And the end result of this is repentance.

Paltu tehu pai leth hai maay moh janjaal,
Paltu tehu pai leth hai maay moh janjaal;
Cholaa bhayaa puraana aaj phatai ki kaal.

Radhaswami.

31

Meditation Talk
11 Jan 2016 – Morning

The Story Of Kabir Sahib And Dhani Dharam Das

SOULS, WHICH HAVE GOOD IMPRESSIONS from the past lives, wherever they are, Saints bring them to Themselves. For awakening Dhani Dharam Das, Yogjit had to take four lives and, finally, as Kabir, in the last life. So, it took Him four lives. Yogjit took four rebirths, and in the fourth birth, He came as Kabir Sahib. And Dhani Dharam Das was the soul that He was awakening.

Dhani Dharam Das was a very rich person. About six hundred and fifty years ago, he was the owner of more than fourteen crores of rupees. He was an Arya Samaji. And, periodically, he would do the offerings of Sat Kartar. It is a puja. It is like an offering that is done periodically, where you call people, and you do the puja, and then give them food.

So, on the banks of the river Ganges, Dhani Dharam Das was preparing for that offering, and he was cleaning the idols in the river Ganges. As he was cleaning the different idols for the preparation for the puja, Kabir Sahib came. And then, He picked up a small idol, and He said, "This is two hundred fifty grams. This is half a kilo. This is one kilogram."

So Dharam Das got annoyed because he was also a trader, he was a merchant. And he told Kabir Sahib, "Just because I'm a Hindu, are you making fun of me? You are a Muslim."

So, Kabir Sahib asked him, "How many years have you been worshiping?"

He said, "I have been worshiping for twenty years now."

So, Kabir Sahib said then, "In these twenty years, did any of these idols talk to you? Did any of them eat the food that you gave? So, if they have not done this, if they've not talked to you, if they have not eaten your food, then they are simply weights. So, that is what I'm calling them."

This got Dhani Dharam Das thinking, and he felt that there is a point in what he was saying. For twenty years, they had neither spoken to him in any form nor accepted any of his offerings directly. So, he looked up to see Kabir Sahib, and then Kabir Sahib walked away from that place.

So, about six months passed away, and this thought kept playing on the mind of Dhani Dharam Das, and the image of Kabir Sahib was also there in his mind. And he kept thinking on what Kabir Sahib had said. About six months passed, and then he was preparing for another puja. Being an Arya Samaji, for the wood that they would burn at the offering, they would usually take that wood, cut the wood, and then wash it, so that there was no insect inside, which was then burned. So, he cut that and he was preparing for the puja. He and his wife were there, and they were preparing food, and that wood was being used for fire.

When they were doing that, Kabir Sahib reappeared there. And He told Dhani Dharam Das, "You are a big sinner."

So, hearing this, Dhani Dharam Das's wife got very annoyed, and she told Kabir Sahib that, "You are a sinner. He is not a sinner. Can't you see he is giving food to so many poor people? He's doing so many good things. How dare you call him a sinner? You are a sinner."

So, Kabir Sahib said, "You are burning so many insects in that fire."

Dhani Dharam Das said, "No, it is not possible, because I always wash the wood first. I cut the wood, and then I wash it and clean it in the river. Then I dry it, and then only, I use it for fire."

So, Kabir Sahib took out one burning log and put it in the water, and then he told Dhani Dharam Das, "Okay, now you cut this wood and see."

So, he cut that wood, and then he saw that there were millions of insects inside that wood. And he was amazed. He looked up to Kabir Sahib and he felt, "He had last time also met me, and He had told the truth and this time also He has told the truth."

So, Kabir Sahib, laughingly, then walked away.

So, the form of Kabir Sahib got very fixated in Dhani Dharam Das, and he wanted to meet Him. He felt He was a fakir and he should meet Him. But, by then, He had left. So, what he did was, every month he started doing these pujas, which he used to do for six months. He started offering food also every month. And he started offering wealth also. He felt this would attract Kabir Sahib and, along with others, Kabir Sahib would also come, and he would be able to meet Him again.

So, this way, some months passed, and Dhani Dharam Das was very worried because Kabir Sahib had not come. But his wife told him, "Don't worry, where there is jaggery, there will always be flies. So long as we have wealth, those people will all come to us. So, whenever you are doing these pujas and you are doing these offerings, and giving more wealth, and giving benefit to people, this will attract Kabir Sahib."

So, this way then, Dhani Dharam Das increased his offerings and wealth and food and, for a six-month period, he did it in Varanasi where, every day, he would give. But Kabir Sahib didn't come. Then, he also did it in Haridwar, thinking that maybe He is a fakir. He doesn't stay at one place. He may be in Haridwar. So, for six months, he offered all this in Haridwar also.

This way, by doing this, and leaving all his work and doing these offerings and all these rituals, his wealth eroded, and in three years time, he had no money left. Because lakhs of people would come to eat that free food that he was offering, and the wealth that he was distributing. He became poor, and all his money was lost in doing all of this. So, at the end of around three years, he had no money left to do this, and he was very disheartened, feeling that he had done all of this, but he had not been able to meet Kabir Sahib.

And now, he had no money left also. So, he decided to commit suicide and kill himself. He said, "I will go and drown myself in the river." So, he was preparing on the bridge to jump in the river, and he was tying a stone to his dhoti so that he would drown quickly. And, as he was doing that and preparing to jump, Kabir Sahib came there.

So, Kabir Sahib stopped him. He held his hand and asked him what he was doing.

So, he said, "You have met me now. I've been searching for You and I have distributed all my wealth. Now, I don't have any wealth to offer You also, because, had I been left with some wealth, I would've offered that to You and sought Your Blessings."

So, Kabir Sahib told him that, "Now, there is no jaggery and there are no flies. Had I come earlier, you would've counted me also as a fly!"

So, thereafter, Kabir Sahib initiated Dhani Dharam Das and his wife and, subsequently, Dhani Dharam Das was a changed man and completely transformed. He quickly did his devotion, and he also became a great Saint.

Thereafter, Kabir Sahib had Dhani Dharam Das to succeed Him, and after that, there were twenty-four Saints Whom Dhani Dharam Das initiated, and They became Saints.

Therefore, souls, which have good impressions from the past lives, Saints, Whoever are there, They search these souls out, and They initiate them and bring them on the Path.

* * *

So, this time is good and our mind is fresh and quiet. A quiet mind is good for meditation. We should close our eyes and now sit for meditation.

32

Meditation Talk
11 Jan 2016 – Afternoon

The Two Types Of Saints

WHEN SAT PURUSH ASKED THE SOULS before handing the souls to Kal, He asked them, "This creation has been made by Kal. Would you like to go there?" About seventy-five percent of the souls agreed to go to Kal's creation. But, about twenty-five percent of the souls requested that they continue to stay in Sach Khand, and they did not want to go down into Kal's creation. So, God Almighty told them that He had given His word to Kal, and that was after Kal had stood on one foot and done austerity for seventy chaukriyugas. Four yugas make one chaukriyuga. And He had, therefore, given His word to them. And He said, "You should go, and if you feel like coming back, then I will come Myself to fetch you."

So, these souls, who come to the Masters now, are part of that twenty-five percent of souls who want to go back. Because, it is those souls only who did not want to come, and they are unhappy in this place. And, for them, the Saints have come. The other seventy-five percent are still happy in this creation, and they will continue. So, these are the souls that are coming to the Masters. And the Masters are then showering Their Grace on them, and taking them back to God Almighty.

Therefore, Saints have been coming from time to time to this world to take these souls. There are two types of Saints. Saints Who have manifested and are known outwardly. And others are Saints Who have manifested within, and people are not yet aware about Them. So, these Saints have gone to God Almighty and God Almighty has not given Them the duty of bringing more souls, so They are happy and content with what They have. There are the other Saints Who have been given duties by God Almighty and by Their Masters to carry the other souls. So, even though They face difficulty, and They have to take care of this duty and this burden, because They have surrendered to Their Master and They have the Word of Their Master, which They have to follow, Saints are otherwise very happy and content in what They have, and They are very happy at the Feet of Their Masters and staying inwardly focused. They do not really look forward to or are very happy going outside and doing all of these duties, which have been, otherwise, cast upon Them.

So, those Saints Who are not known outwardly, They, perhaps, initiate one person, or two persons, or one or two devotees, and They only take those one or two devotees, whom They have initiated, up to God Almighty.

And the other Saints, Who have been given this duty, They preach and They explain through Satsang, and They take the souls back as the duty has been given to Them.

So, we should be very pleased that we have got the good fortune of getting True Masters Who have initiated us. Now, we should work for our soul, and we should work towards going back and meeting God Almighty and going within.

We should work towards regaining that bliss and that enjoyment, which we have had when we were in Sat Lok and Sach Khand.

And Mahatmas say, "The throne of yours, which you have left, to come to this creation, that throne is still waiting for you, and that throne is lying dry without you being there."

So, we should listen to Satsang every day. And we should do our Dhyan Bhajan every day. And we should do a favor on our soul.

* * *

So, the atmosphere is very quiet. We should use this time and close our eyes, and sit for meditation.

33

SATSANG
11 Jan 2016 – Afternoon

How The Soul Enters And Leaves The Physical Body

The paathi sings the Bani of Sant Tulsi Sahib Ji from the book: Santon Ki Bani, Vol I, pg 353

Sant jeev ki bipatti chhurraaven,
Karmi jeev jakt ko chaaven,
Sant jeev ki bipatti chhurraaven,
Karmi jeev jakt ko chaaven,
Yaako phal chauraasi maaheen,
Bhinn bhinn tohe kahoon sunaa

THIS IS THE BANI of Param Sant Satguru Tulsi Sahib. As I've said earlier, he was the eldest son of the king in Pune. And, at the age of nineteen, he decided to become a recluse and went to north India, and he became a great Saint. He made His ashram at Jogia in Aligarh Zila, at a place called Hathras. Swami Ji Maharaj's parents were the disciples of Tulsi Sahib. And he also took initiation from Tulsi Sahib. So, this is Tulsi Sahib's Bani and it is taken from Ratan Sagar.

Yaako phal chauraasi maaheen,
Bhinn bhinn tohe kahoon sunaa
Jab jiv nikar desh darsha' oon,
Vohi samay ki samajh sunaa' oon

In this Bani, Tulsi Sahib has talked about how the soul has come into this body, and how it will leave the body. He says, "Saints come into this world to take the soul out of its ordeal, but the soul continues to be deluded by Maya and Kal and keeps going back into the cycle of life and death."

So, it is very few souls who have impressions from previous lives, and only these souls come and get the directions from the Masters, get the benefit of the Teachings of the Masters, and go back to their True Home. All those people, who came into the company of the Masters and did their Simran Dhyan Bhajan regularly, they have got relief from this cycle of life and death.

But most people get into slandering against the Saints. They do not understand the sayings and the Teachings of the Saints, and they start opposing the Saints.

Jab jiv nikar desh darsha' oon,
Vohi samay ki samajh sunaa' oon
Nikari jeev tan chhoote bhaa'i,
Jab ki baaten kahoon bujhaa'i

Tulsi Sahib says, "When the attention of the soul gets withdrawn from the body, I will tell you that state. All of you listen."

Simat akaas bhaas jab jaave,
Jab naarri mein seet samaave.
Jas rabi ast hoye andhiyaara,
Praan pati tan dhuk dhuk dhaara.

He says, "Like the setting sun, when the sun sets, all the sunrays get withdrawn, and the earth becomes dark." Likewise, the way we are created, the soul is luminous and resides at the Eye Center, and from there the attention of the soul, or the rays of the soul, go down to the navel and make it luminous. And the five pranas, emanating from the naval, then make the rest of the body luminous. And then, those rays go into each and every cell of the body. And that is how each and every cell starts functioning.

We see all our energies are focused at the navel, and our food also gets digested in the stomach, and then, from the navel, from that point, it gets distributed all over the body. So, all the energies in the food get distributed to the rest of the body from that point.

If we have a headache and we take medicine, that medicine also first goes into the stomach, goes to the navel point and, from there, it gets distributed, and we get rid of our headache.

So, the focus and attention of the soul have come down to the navel. From the navel, it has initiated and made live all the five pranas of the body. And then, it has gone into each and every cell and made each and every cell alive. So, when the soul withdraws from the body, when the attention that is focused in all of the cells starts accumulating back into the navel then, from the legs or lower parts, it starts withdrawing and getting all collected at the navel. And then, from the navel, it goes back to the seat of the soul. When the attention gets focused at the back of the Eye Center at the seat of the soul, the body becomes cold. The entire body becomes cold.

Where the seat of the soul is, there the Master is standing and Kal is standing. On the right-hand side, the Master is standing. And on the left-hand side, Kal is standing. So, once the soul gets its attention at the seat of the soul, then the decision is taken as to where the soul will go, and whether the soul belongs to Kal, or the soul belongs to the Master.

If the soul belongs to the Master, then the Master takes that soul into the upper planes and takes it further up.

If the soul belongs to Kal, then Kal first takes the soul and bites it in his jaw. He chews the soul and, after he chews the soul, he puts it back in the body. And then, the soul leaves the body from the eyes or the nose or the ears. It is the curse of Sat Purush to Kal, "Every day you will eat one hundred thousand jivas, or souls, and that's how you will remain alive."

So, one may wonder, why Sat Purush would curse His son Kal like this. But, what happened was, when Sat Purush gave the store of souls to Kal, He also developed a power, which is called Maya. And He told Niranjan, or Kal, that, "You will not be able to do this creation on your own. You should take the help of Maya." And then, Maya and Niranjan both came down to the lower planes and there, looking at Maya, who was very beautiful, Kal devoured Maya. He ate Maya. So, he swallowed Maya, and then, Sat Purush sent Yogjit, who was the elder brother of Kal, and Yogjit, who later came as Kabir Sahib in this world, came and he fought with Kal. And, as a result of that, Kal then brought Maya outside again. And Yogjit then reprimanded Kal for having swallowed Maya, and he went back to Sat Purush. He told Sat Purush that Kal had swallowed Maya.

And, on this basis, Sat Purush got angry with Kal, and then, He said, "I had given this power to you for creation, but you have swallowed this power. You swallowed Maya. So, you will now face this curse of swallowing one hundred thousand jivas every day to stay alive from now on."

So, that is the curse that Kal faces. He must eat one hundred thousand jivas every day. So, any life form that dies, he takes that soul. He bites it. He chews that soul. And that soul is still in the body at that time. So, it is a lot of suffering that the soul goes through. And, because it is unable to speak, maybe it cries, there is possibly weeping, but the suffering is not known outside. And then, after the chewing, that soul leaves the body from the eye or the ears or the nose.

Now, when it leaves like this, it goes back into the cycle of life and death, into the 8.4 million life forms. But there are some souls who have got a lot of burden and who have sinned a lot. For them, they have to go to hell.

Now, for going to hell, the soul has to again go inside the body. This time, it is not the attention, it is the soul, which goes inside the body, and it comes out from the anus or the genitals. It is like taking a thorny bush, putting that into the head, and taking it out from the anus. The kind of pain that the soul suffers is unimaginable. And, after that, the angels of death then take the soul and take it to hell and give it all kinds of further pains.

So, on the left side, where the soul is seated, there are twenty-seven hells, different types of hells. And, on the right side, is the Path to go up to Sach Khand.

Jas rabi bhaas gaye ujiyaasi,
Dhuk dhuk praan base tan baasi.
Nikse swans bhaaskrin praana,

Yere simat kaho kahaan samaana.

Tulsi Sahib says, "The process of how the soul leaves is this. The attention starts getting withdrawn from all of the cells and starts accumulating, or converging, at the navel. And all the attention gets focused at the navel. And then, from the navel, it goes upwards and merges with the soul. That's how the process of the withdrawal of the soul from the body is." So, as the soul is withdrawing, then our breaths are reduced, and all of our other faculties start being reduced.

Jo vo thaanv jaun se tha'een,
Daswaan dwaaar brahm ke maaheen.
Sooraj brahm dwaar das maaheen,
Unse kiran and mein aa'i.

The withdrawal of the attention is from each of the cells. It is like the setting sun, where all the rays go back into the sun, and it becomes dark, and the sun sets.

Likewise, when the soul is withdrawing, the attention of the soul gets withdrawn from the body, gets at the navel, and then goes up. The soul doesn't descend into the body. The body is completely luminous by the attention of the soul. So, it is the rays of the soul that go down, or we can call it 'attention of the soul', that goes down. And that illuminates the body. The soul is always seated at the back of the Eye Center. Like the sun, which illuminates and brightens the day, everything is all lit up, and everything is bright when the sun is up in the sky.

Like that, it is the soul, which is at the back of the Eye Center, and the attention of that soul, which is there, the rays of the soul, which go into the body, illuminate the body.

Kiran paanch-tat praan kahaaya,
Tatmil paanch akaas jagaaya.
Aatam sab mein bhaas prakaasa,
Soi bhaas kiya tan baasa.

When the soul enters into the body, where the attention and the rays of the soul get inside the body, they come to the navel. And, from the navel, they activate all the five pranas, go to all of the cells of the body, and illuminate the entire body. It is like the rising sun. When the sun rises slowly, we see light spreading out, and then, the light fully spreads across the earth. And when it sets again, the light is slowly reduced, and then, withdraws and the sun sets. Like that, when the soul comes, the attention goes down and gets spread all across the body, and then, when it is withdrawing, the attention is withdrawing, it withdraws again from all of the cells, comes to the navel, and then goes up to the seat of the soul.

Maarag bhaas joi mag aaya,
Tarak taaluve raah samaaya.
Jyon pratibimb parre jal jaaee,

Aise bhaas naabh ke maaheen.

Tulsi Sahib now describes how the soul came into this body. From Sach Khand, it first came to Par Brahm. And, from Par Brahm, it came to Brahm. From there, it came down to the back of the Eye Center, and from there, it focused its attention downwards. And through those rays, it got the five pranas, and all of the rest of the physical body, this last covering, was enlivened. So, when the soul came to Brahm, it was covered by the causal body. Then, when it came down further to Sahasdal Kamal, the astral body covered it. And then, it got into the body, or the Pind, at the back of the Eye Center, where the physical body covered it.

It is like a thousand-watt bulb. If it is giving light across, if we cover it by a bed sheet, then that light outside is reduced. And then, we cover it with another bed sheet, the light is further reduced. And, finally, when we cover it with a dark blanket outside, it completely becomes dark from outside. But, the thousand-watt light, nevertheless, is luminous inside.

So, like that, when the soul came into Brahm, it got covered by the causal, and its light was reduced. When further it came to Sahasdal Kamal, its light was further reduced. And, finally, when it came to Pind, it became dark. So, when the soul goes upwards again, and it leaves the body, it gets its luminance back and it still has two coverings. When it crosses the Sahasdal Kamal, it goes into Brahm, then two coverings are removed. It still has one covering. That way, it becomes more luminous and it can see itself. So, when it goes into Par Brahm, it becomes very pure, and it has the luminance of twelve suns.

It has a very thin covering though. That way, where the soul comes down into this third covering, the Pind, in connection with the mind, gets impure, and it becomes dark.

So, Mahatmas say this to the soul, "You are the soul. You are not this body. This body is like a house you have got for a few days. And, after that, you have to go back. You have to go back to God Almighty from where you have come."

Therefore, Saints give us Simran and Dhyan. And, by doing that, the attachment we have with this body is reduced. The attachment, which we have with this world outside, that is reduced, and then our love for Satguru within increases. And that helps us go back to God Almighty.

Naabh taj tan maahi samaana,
Romahi rom badan mein jaana
Bhaas tej chetan bhayi kaaya,
Yah bheetar mein baran bataaya.

Tulsi Sahib says again, "That's how our body is luminous. The soul has come to the back of the Eye Center, and then, its rays have come down to the navel and they have lit up the five pranas. And then, all the cells of the body are lit up after that."

Jin ghat sail kari kaaya ki,
Bheetar bhed kahai joi bhaakhi.
Oopar ki kahni nahi maanu,
Andhar uday hoye ghat bhaanu.

Tulsi Sahib says, "Only the Saints Who have gone within, Who have seen all of this, only They have evidence of it, They can talk about it, and They have seen it themselves."

By reading the Scriptures, or the books, we will not be able to come to know about the Reality, because Saints go and come every day on this Path. They know exactly how the body gets luminous, how They come in, how They go out. Others would not know this.

Andar bhaanu udai bina,
Beetar ki ka kahen;
Bain bachan jhoonthai kahe,
Bin andhar nahi ain.

Till the Eye of Knowledge opens, that is, our Third Eye opens inside, we do not know of this Reality. This Reality will only be known when that Knowledge is open to us when that Third Eye opens.

Brahm jeev krin praan kahaaya,
Yah kaaya mein bhaakhi bataaya.
Theek thaur aru thaam thikaana,
Andar koi parakh pahichaana.

So, Tulsi Sahib has written in this Bani about how the Brahman, the universal consciousness, such a power has come within this body and within the purview of the mind. He has incurred a lot of karmas. And he is now a part of this body and a part of this world.

So, this Brahman is under the influence of Kal and Maya, and he has become a jiva by his becoming like any other living person, and he is going in this cycle of life and death. After he listens to the Masters and he follows the instructions, he goes up. He crosses Brahm and goes to Par Brahm. And then, he comes to know all of the shortcomings that he had when he went down.

So, the true enlightenment of the soul is only in the Par Brahm, where all the coverings are taken off. So long as it is within the covering, it does not get the full enlightenment and full understanding.

Yeh sab bain badan mein bhaakhi,
Sun kari saadh deyinge saakhi.
Nikre praan badan se jaave,

Jaahi samay ki sant sunaaven.

Tulsi Sahib says, "I have explained how the soul comes into this body, and how its attention gets focused within the body, and how all the body parts and all the cells of the body start functioning. A True Sadhu, Who has done all of this, He will be able to talk about all of this." Now He says, "I will tell you now when the soul leaves the body."

Jaaka ab drishtaant sunaa'oon,
Nakal maahi main asal dikhaa'oo.
Jaise patang gagan chaarrh jaave,
Dori det barrh jaave.

Tulsi Sahib says, "I will give you an example. It is about how a kite is flown. The person who flies the kite, he ties a string to the kite, and then he takes the kite in the sky and then loosens the string. And the kite keeps flying higher and higher." So, I will explain that.

Jab dori vah khainchi khilaarrri,
Khainchi dor bhoomi par daari.
Simat dor kiya un pinda,
Yahi bidhi surat khainchi brahmanda.

When the person flying the kite wants to stop flying the kite, what he does is, he pulls back the string and the kite comes down. And that is the same process in which the soul starts withdrawing from the body. So, at the time of death, two angels of death come, and they sit next to the soul where the seat of the soul is. And then, they nudge the soul and say, "Time is up. We have to go."

So, the strings of all these souls are with Kal and he sends these angels of death. That process is now explained. That string of the soul is then given into the hands of the angels of death, and then, they pull that string up. So, once they come next to the soul, and they nudge the soul to leave because time is up, first they close the faculty of the tongue. They close the mouth, and then, they start pulling the string of the soul up. And that's how the attention of the soul starts getting pulled up. None of the souls want to leave of their own, and that is why the angels of death have to pull up that string. If a soul agrees and is willing to leave on its own, then it will not face any suffering. But none of the souls ever want to leave this, so they are forcefully pulled up. That string is forcefully pulled up by the angels of death, and that is what causes the pain. They close the faculty of the tongue so that this is not told to anybody. And once that is done, they pull the attention of the soul, like the kite flyer pulls back the kite. That way, they pull back all the attention of the soul to the center of the soul. So, when that string is being pulled up, and all the attention of the soul is being pulled out of each cell of the body, it is a very painful thing that the soul experiences. And, there is a lot of pain, but that cannot be told to

anybody. So, he only cries, and he only makes some sound, here and there. But, otherwise, he is in terrible pain when his soul is being withdrawn forcefully.

This is the process that all the worldly people have to go through. It is not the process for the devotee who has taken Naam from a Master. For the devotees who have taken Naam from the Master, the Master comes Himself. And then, He illuminates the soul. And He comes a day or two before, or sometimes, just at the time of death and He illuminates it. And then, the soul comes peacefully out.

So, the Master comes and He gets the soul connected with the Sound Current. When the Sound Current and the Master are there, in that Light and that Sound, the soul happily leaves its body and goes with the Master.

So, the thread of the soul, when the Master initiates the soul, He takes that thread of that soul from Kal. And He ties that thread of the soul in Par Brahm. Since He has tied that thread of that soul in Par Brahm, that soul is outside of the purview of Kal. Therefore, if the Master does not come to take that soul at the time of death, then nobody will come to take that soul, because the soul is no longer with the Lord of Judgment and those angels of death. So, none of them come. And it is only the Master Himself Who comes to take the soul. Therefore, the Master has to come Himself to take the soul.

So, it is important for you to do your Bhajan Simran and follow the Path of the Master and the instructions of the Master. If we do our Bhajan Simran, then the burden of karmas that we have built up is reduced. If we don't do that, then at the time of death, we have to pay that off in some sort of an illness or other ailment. So, that burden has to then be redeemed by suffering at the time of death, through some illness, or other ailment. And, oftentimes, devotees at that time feel unhappy, and they say that we have been such devotees for such a long period, and why we have got this suffering now?

Therefore, what the Master tells us, we should listen to that. Every day we should have a habit of sitting for Satsang and doing our Bhajan Simran.

Rom rom se tej khinchaana,
Simat simat naabhi mein aana.
Naabhi tej se bhaas uthaaya,
Jab tan maddh taaluve aaya.

Tulsi Sahib says again how the withdrawal process happens. It comes when the attention gets accumulated at the navel from all of the cells of the body. And then, from the navel, it goes back to the back of the Eye Center where the soul is seated.

Taluve se jab dor khinchaani,
Jab tat paanch and mein aani.

Khainchi dor praan inch aave,
Kaal kaan par aasan laave.

Once the soul withdraws at the back of the Eye Center, then that thread is pulled up, and there is Kal on the left side, and there is the Master on the right side. So, if the soul belongs to Kal, it gets chewed by Kal. And if it is with the Master, then the Master takes that soul.

Now, even if that person has not done meditation, or has not done Simran, then the Master decides. He still comes for that soul, and then, He takes him in higher planes, and then, makes him redeem his karmas there. So once the attention withdraws and comes to the back of the Eye Center, then the Guru protects the soul, thereafter, and takes the soul up.

Kaal kaan ke maarag laa'i,
Ya bidhi tan ke maahin samaa'i.
Jab va dori ko pakrre jaa'i,
Sant surat ki bhaitak baahi.

So, Kal enters the body from the ear, and he stands on the left side. And the Master is already standing on the right side. Because Kal does not want that jiva to go, he comes there. But, after seeing the Master, then Kal leaves from there. If that soul doesn't belong to the Masters, then Kal takes that soul and chews that soul. This happens when the attention of the soul is still inside the body. So, all that happens during that process.

Vahi satguru ki baithak paasa,
Dori chhaanrr hoi kaal niraasa.
Praani satguru ki sudhi laave,
Dori chhaanrr kaal algaave.

When the souls are being withdrawn, the souls, which are of the Master, they start doing Simran. And, when they do the Simran, the Master comes and protects them, and Kal leaves.

When we do the Simran given by the Masters, then all the powers of Kal, whether it is Kal, whether it is any angels of death, or the Lord of Judgment, or Maha Kal, all of them stand away in front of the Master. So, if the soul belongs to the Master, then he starts doing Simran, and then the Master protects him, and Kal leaves.

Jo satguru sudhi bisre bhaa'i,
Jabhi kaal ghar bajat badhaa'i.
Jinake hriday sant lau laagi,
Satguru saanch preeti anuraagi.

So now, Tulsi Sahib says, “If a soul, who is an initiate, forgets Simran, and if he has never done Simran in his life, then what happens?”

When that soul, who has not done any Simran, or who doesn't remember Simran, when he comes, he is pulled up. He sees Kal standing there, the virat or vikraal form of Kal, which chews the souls. And he gets very scared and terrified, but he still doesn't remember Simran. Then, Kal takes him, and takes him to hell. So, this very rarely happens. This happened once to a disciple of Guru Nanak when Kal took him and put him in the Kumbhi Narak.

So, when he was there, there was Muni Narad and Narad would travel all the three worlds. And he noticed that this soul in hell is actually a satsangi and an initiate. So, he said, "How can it be that an initiate is in a hell, where Saints say that anyone, who is initiated, will never go to hell?" So, he was quite surprised seeing this.

So, on a subtle note, Narad Ji informed Guru Nanak Ji within. And then, Guru Nanak Ji realized that this soul has gone to hell by mistake. So then, Guru Nanak Ji immediately came to the doors of hell to take that soul back. And there, the Lord of Judgment met Guru Nanak Ji, and he said, "This is not a place for you." So, because the Lord of Judgment knew that the moment Guru Nanak's foot would be put in hell, the moment He stepped in, all the souls would get redeemed. He didn't want Him to come inside.

So, Nanak Dev Ji told him, "Why is it that my soul was taken there? And, if you have taken my soul, then I will have to go and fetch my soul."

So, as soon as He entered, He went to Kumbhi Narak. And there, He placed His left toe in that hell. And that soul, who was there inside, immediately remembered his Simran, and then, he recalled the Simran. And, listening to his Simran, the other jivas also in the Kumbhi Narak started repeating it. And, that way, all of them started repeating the Simran. And all of them got free.

Also, it has happened in Sawan Singh Ji Maharaj's time. So, in both these instances, by mistake, the soul had gone into hell. And, therefore, the Lord of Judgment never wants to take these souls to hell, because there is a big loss to them like this. So, this has happened in only two instances. And it was where the devotee had really just come into this Path. He had never remembered to do Simran, and it was in the early days of teaching. So, people were not very aware. They just would have come, got initiated, or someone would have told them to take initiation. And then, they were completely lost in this illusion and had never done any Simran after that, even in their dreams. For such people, this has happened. So, if the soul has done bad karmas, despite being a devotee of a Master, then the Master Himself punishes that soul. And the Master gives him another life as a human being. And He gives him a difficult life in, perhaps, a poor family, where he has to struggle and face a lot of hardship. And He makes that soul redeem all those sins and all those karmas. And then, He takes him. But this incidence of going to hell very rarely happens.

Sona kaayee naa lage,

Loha gun na kaay
Bala bura jo guru batay
Kab na narak jay.

(These above lines were spoken by Babaji.)

Kabir Sahib has also said in His Bani, “Like the gold never rusts, and like the iron never gets infected with insects, like that, an initiate, whether the initiate is good or however bad, he will never go to hell.”

Jo satguru sudhi bisre bhaa'i,
Jabhi kaal ghar bajat badhaa'i.
Jinake hriday sant lau laagi,
Satguru saanch preeti anuraagi.

Radhaswami.

34

Meditation Talk
12 Jan 2016 – Morning

Even The Poorest Devotee Is Graced By The Master

THERE WAS A DEVOTEE of Somanath Baba Ji, and he stayed by the railway station in Mumbai. And he had a very small dwelling unit, like a hut, next to the station. And there, he used to make bidis. He used to stay alone, and he used to make bidis throughout the day, and that was his means of livelihood. So, he would prepare that till about 11:00 PM in the night. And, after that, he would sit with his back to the wall. And he would sit on small gunny bag, which he had. And, that way, he would sit for meditation.

And when he made these bidis, throughout the day, he used to do Simran with each bidi. And, throughout the night, he would sit and do his meditation. And, for about thirty years, he had not slept. He would only sit, and this was his routine for about thirty years. And, with his practice, he had come to the back of the Eye Center and he had seen the Radiant Form of the Master within. And he would talk a lot about the Master, and he would talk a lot about all the knowledge within.

When he got old, Somanath Baba Ji asked him to come and stay at Davangiri Ashram, which was a new ashram made by Somanath Baba Ji. And there were a lot of traders there, merchants. So, he would then make all of those people, who had come at that ashram, all these merchants and traders, he would make them sit for meditation there.

Baba Ji had told all of those people that he is a Sadhu and that they should all do his seva. So, that way, a lot of people got habituated to doing meditation with him. And, oftentimes, they would bring things to eat. So, they would carry that, and after the meditation, they would make prashad and eat it.

So once, someone had got a white gourd, which was poisonous. So, there was food poisoning when they all ate it. And a lot of these people had to be admitted to the hospital for dysentery and loose movements from food poisoning. This devotee was also quite old. He was about eighty years, and he had also eaten that, and he was also unwell. And he was hospitalized for about fifteen days there. So, he passed away after that in that hospital, and they built a shrine for him in that ashram.

And, the purpose of telling this is that the Master always graces such a person. And he would go within, and he used to go up and was a Sadhu. He came from a very poor family, and he did not have many means for a livelihood. And he would only earn from that bidi business. And, in that difficult situation, in all those difficulties, he did his Simran, and he was graced by the Master.

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So, this morning time is good. We should make use of this morning time when the mind is quiet. And we should close our eyes and sit for meditation.

35

Meditation Talk
12 Jan 2016 – Afternoon

The Masters Always Go Whatever Distance To Find And Connect The Souls To The Path

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SANT JI USED TO TALK about when he was in the military; he first met Sawan Singh Ji Maharaj in Peshawar. And, when he heard the Satsang of Sawan Singh Ji Maharaj, he was very influenced. And, thereafter, he used to frequent Beas Ashram quite often.

Sant Ji had earlier taken initiation from Bishan Das Ji, and he had initiated him with two Naams. He had also told him that, if you get a Saint who takes you further up, then you should do that. So, when Sant Ji met Sawan Singh Ji Maharaj, he went back and told Bishan Das Ji that he had met a True Saint and a complete Saint. So, Bishan Das Ji also agreed and decided to go and meet Sawan Singh Ji Maharaj.

Bishan Das Ji was eighty-five years old then, and then Sant Ji accompanied Bishan Das Ji, and both went to Beas. And they met Sawan Singh Ji Maharaj and had a discussion. A lot of Bishan Das Ji's doubts and questions were addressed by Sawan Singh Ji Maharaj. And then, Bishan Das Ji requested for Naam.

Bishan Das Ji was also an accomplished Sadhu. He came from a royal family and he was a Ph.D. in those days. He had done his Ph.D. from London. And, when he came back, he took to spirituality, and he was initiated on the Path by the successor of the son of Guru Nanak Ji, in Udasi Mat. So, he had been initiated by Amolak Das. He was initiated, and he had been given two Names in the initiation by Amolak Das, and he had a lot of mystic powers, and he used to go within. And, in his lifetime, he had made only Sant Ji his disciple.

So, when Baba Bishan Das Ji met Sawan Singh Ji Maharaj, he also requested, he was very influenced by Sawan Singh Ji Maharaj. And he requested for being initiated by Him.

So, Sawan Singh Ji Maharaj said, "You have progressed quite a lot within, so I will take you from inside itself. So, there is no need to give you initiation now."

And when Sant Ji asked Sawan Singh Ji Maharaj for initiation, Sawan Singh Ji Maharaj said, "The Master, Who will give you initiation, will come Himself to you."

So, thereafter, Sant Ji continued to do his practice of two Naams, and he also got in touch with Mastana Ji. Mastana Ji was a devotee, a disciple of Sawan Singh Ji Maharaj. And He also had progressed a lot within. And Sant Ji also went to Him and requested for being initiated by Him. He felt that perhaps He may be the Master. Mastana Ji also told Sant Ji, "I will not be giving you initiation. The Master, Who will give you initiation, will come Himself to you."

And that's how it happened. Kirpal Singh Ji Maharaj traveled more than six hundred kilometers from Delhi into this desert, where Sant Ji was. And, in those days, even the roads were not there. And a lot of travel had to be done in that desert area. So, He took a lot of trouble to come there, and then He came and initiated Sant Ji there. It was the soul that He had to enlighten. And, therefore, He took that trouble of going all that distance to get that soul on the Path.

So, therefore, souls, which have good impressions from the past lives, Masters always search for these souls and go the distance to get those souls on the Path.

So, we should also remain in touch and associated and, continuously, do our Simran and Dhyan. And that is our real and true work.

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So, this time is good and the atmosphere is quiet. We should close our eyes and get connected to meditation, and do Simran and Dhyan.

36

SATSANG
12 Jan 2016 – Afternoon

The Four Stages Of Devotion: The Ant, The Fish, The Spider, And The Hansa

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The paathi sings the Bani of Sant Tulsi Sahib Ji from the book: Santon Ki Bani, Vol I, pg 373

Sun ai taqi na jaayiyo zinhaar dekhna,
Sun ai taqi na jaayiyo zinhaar dekhna;
Apne mein aap jalvaae dildaar dekhna,
Apne mein aap jalvaae dildaar dekhna.

THIS IS THE BANI of Param Sant Satguru Tulsi Sahib. I had said earlier about Sheikh Taqi, he had gone on various pilgrimages and to Mecca-Medina. And then, he had come to Tulsi Sahib and told Him that he had not got peace in all of this wandering. Tulsi Sahib had then told him that, "Taqi, God is not outside, God is within your body." Tulsi Sahib had told Taqi, "In order to have God Almighty reside within you, He's already within you, but to get to see Him, and for Him to reside within you, it is very important for you to clean your mind first." And, to cleanse the mind, Saints have given Simran, Satsang, and Dhyan.

So, once the mind becomes pure after doing Simran, what happens further is what Tulsi Sahib is now telling Taqi. Taqi asks Tulsi Sahib, "God Almighty is residing above the seven skies, so that must be really long. How long will it take to reach God Almighty?" Even for traveling in this physical world, it takes very long. Even by flight, it takes about twenty-four hours to go across continents. And, by steamers and other means, it takes months to travel. So, Taqi says, "Across the universe and further skies, how long will it take me to reach God Almighty?"

Tulsi Sahib tells him, "No, Taqi. The God Almighty is behind your eyes. He is very close."

Putli mein til hai til mein bhara raaz kul ka kul;
Putli mein til hai til mein bhara raaz kul ka kul;
Is pardaae siyaah ke zara paar dekhna.

Tulsi Sahib says, "If we look into the eye and we see the iris inside, and the black spot that we see, even smaller than that, is the Til. And the whole universe is behind that Til, or that sesame seed."

When we withdraw the soul's attention and get inwardly focused there at the back of the Eye Center, the eyes get inverted, and the whole Creation is then seen behind that sesame seed shaped Third Eye.

So, Tulsi Sahib says, "Look behind this dark veil and you will see the Creation of God Almighty."

When we cross that sesame seed behind the Eye Center, then our Third Eye opens. And first, we see our soul. And, thereafter, when we go up, we cross the sun, moon, and star, and then, go further up. When we go within, our soul gets sky bound. The sky opens up inside. And when we cross the sun, moon, star, then we see the Radiant Form of the Master within. And the Master then connects the soul with the Sound Current.

So, inside, we see the Jyoti also, and we also hear the Sound Current, the Anahad Nad. And once we hear that Sound, then that Sound never stops, it keeps increasing. Once that Sound opens up, then we hear that Sound all the time. And whether we are talking to somebody, or we are working, that Sound is always there. And, sometimes, that Sound is so loud that we are unable to focus outside.

Chaudah tabaq ka haal ayaan ho tujhe zaroor,
Chaudah tabaq ka haal ayaan ho tujhe zaroor;
Gaafil na ho khayal se hushiyaar dekhna.

Once we see the Radiant Form of the Master, we see the Light, we see the manifestation of the Jyoti within, the Light within, and also the Sound Current manifests within. Then, clinging to the Sound Current, we go further up into the different planes up above. And Tulsi Sahib has said in His Bani, there are fourteen tabaqs. That is in Urdu. It is equivalent to sixteen mandals, which we use in the terminology of Hindi. So, with the help of the Sound Current, the soul goes up into these planes.

The six chakras below are the six planes below the Eye Center. It takes a long time to cross these planes first. Those are more difficult to cross.

In the Path of all disciples, there are four different stages.

So, the first stage, when we cross the first six chakras, that is the stage like an ant climbs. An ant, when it sees a ripe fruit on a tree, it understands that the fruit is ripe. And then, it starts climbing to eat that fruit. When it climbs, some wind comes, and then it again falls down. Again, it tries to climb. So, this way, it keeps climbing, falling, climbing, falling.

That process is what is akin to the first stage of our treading on this Path of Spirituality. When we sit in our meditation and we focus at the back of the Eye Center and do our Simran, as our Simran improves and it becomes more steady, then our attention of the soul starts gathering

inwards and upwards. And, slowly, we start losing the sensation of our hands and legs, and the soul starts withdrawing up. Now, when we are doing this, we oftentimes get some other thought that we start following. And, as a result, this Simran stops. And, again, the attention gets back to its original position.

So, this is like treading the path of the ant, and it takes a long time for the soul to come to the seventh chakra that is at the back of the Eye Center. But an ant is a hard worker and, one day or the other, it definitely achieves what it wants, and it climbs to that fruit and eats it. So, it is hard work that the ant keeps doing every time to climb. And it achieves success at the end.

Likewise, as initiates, and as followers of this Path, we should never leave our effort on this Path, and we should keep doing that. And, definitely, we will get success, sooner or later.

Once the attention is focused at the back of the Eye Center, the second stage starts. The second stage is the stage of a fish. So, this stage is like the soul that starts climbing upwards like a fish. After we see the Radiant Form of the Master, with His Grace, we see the Jyoti in Sahasdal Kamal and we also hear the Sound Current. And once, after we hear the Sound Current and are seeing the Jyoti, the strength of the soul increases. And then, on the Sound Current, the soul goes upwards. It is like a fish. Even when there is a waterfall from a very high mountain, and that water flows down, the fish goes in the river's direction of that stream, and even climbs that waterfall, and reaches to the peak of that hill. So, it is with these fish. When it rains, it also happens that they climb right up to the top at the peak of the mountain, following the current of the stream. And they also get into the clouds and they also fall in different places as a result.

So, as a devotee, we should do Simran and Dhyan. And, as our Simran gets more steady and more constant, and we continuously do Simran, our soul starts withdrawing faster. And it is only when this Simran gets cut by another thought − because the outwardly pressures of the world are also pulling us out − that those thoughts come, and we have a break in the Simran. Again, we fall back.

So, we should continuously try to make our Simran more steady. After the soul goes up in this stage as a fish, up to Par Brahm, after Par Brahm, it climbs further. And that stage is the stage of a spider.

So, after Par Brahm, the travel further is like a spider. If we see a spider, it casts its web, and it takes out a very fine thread, a very fine silk kind of thread. And it very easily moves on that thread. So, it goes back and forth. It catches a prey with that thread, and it does everything on that thread.

So, after Par Brahm, the soul, on the strength of its own light, travels further. So, as a spider, our speed increases. So, the speed of the soul is continuously increasing. As an ant, it is slow. Then, as a fish, it becomes faster. And, as a spider, it becomes even faster.

And when we reach Sat Lok then it is the fourth stage, which is of the hansa stage, the hans marg. It is the stage like a mythical bird, which flies fast. So, in one instant, the bird can be first at the top, and in the next instant, the bird can come down to the ground. If it sees a fruit, it can quickly fly up to that fruit.

So, that way, the soul then becomes free to move up and downward. From Sat Lok, within a wink, it can come into the body, and within a wink, it can go back. So, if we ask ourselves as to what is the fastest thing on earth, some people will say it is electricity, some will say it is light, or some will say it is sound, or so forth. But Mahatmas say the fastest thing is the mind. Because, in one instant, you may think of America and you are in America in the mind, in the next instant, you are back. It only takes a second for you to go there and come back. So, the mind is that fast. But mind doesn't have power of its own. The mind gets the power from the soul. So, we can imagine how fast the soul can move. The soul is like, at least, a thousand times faster than that, because the soul is a part of God Almighty. It is an element of Sach Khand-Sat Lok. And it is a part of the Creator of this universe.

Sun la-makaan pe pahunch ke teri pukaar hai,
Sun la-makaan pe pahunch ke teri pukaar hai;
Hai aa rahi sada se sada yaar dekhna.

Tulsi Sahib tells Sheikh Taqi, "You come to the back of the Eye Center and, from there, you go to Sahasdal Kamal. And at Sahansdal Kamal, you will see that, from Sach Khand-Sat Lok, there is this Sound Current, which comes to Sahasdal Kamal, which is beckoning you to come."

And that Sound Current is calling you. It is at the back of your Eye Center. But you are unable to hear it and you are unable to see the Light within because you are outwardly focused. So, if you do Simran and you do Bhajan, then your mind will become purer, and then, you will be able to see the Light within and hear the Sound Current.

So, the Sound Current is coming from God Almighty, and it is at the back of the Eye Center. And once we get connected with the Sound Current, that Sound Current takes us back to God Almighty. So, the Path is entirely the Sound Current. That same Sound Current has come from Sat Lok through different planes, and the soul has descended down and has come to the physical body. And it is on this same Path of the Sound Current that it will go back to Sat Lok. This is the Path created by God Almighty Himself. It is not a path created by any Mahatma. And it has always been the Path. So, this Path has been forever, from the time that the human form has taken shape, that Path has been there inside, in the human form, at all times. It is on this same Path that the Saints have gone back to God Almighty, with the Grace of Their Masters. And it is on this same Path that we will go with the Grace of our Masters.

Milna to yaar ka nahi mushkil magar taqi,
Milna to yaar ka nahi mushkil magar taqi;

Dushvaar to yah hai ki hai dushvaar dekhna.

Tulsi Sahib tells Taqi, "It is not very difficult to go within. What is difficult is only to mend your broken mind, which is outwardly focused. And once the mind gets inwardly focused, then the Path is not difficult."

Without pleasing the Master, we cannot see the Radiant Form of the Master within. And we need the Master both outside and we need the Master within also. Because, when we go inside, Kal and Maya also try to delude the soul within again, and they do not allow the soul to leave their sphere. And, even beyond that, in Maha Kal, in Maha Sunn, even though the soul has the power of twelve suns and the luminescence of twelve suns, it is not even equivalent to a small flame of a candle. There, it is the Master Who takes the soul in His own light.

So, it is good that the Master doesn't allow the soul to get deluded within. The Masters take the soul through the Path created by God Almighty.

Tulsi bina karam kisi murshid raseeda ke,
Tulsi bina karam kisi murshid raseeda ke;
Raahe nijaat door hai us paar dekhna.

After explaining all this, Tulsi Sahib tells Taqi, "Without the Grace of a Master, that Path to go to God Almighty is very far away and out of reach. And it is not only that. You will not even be able to go within yourself."

If we see the history of so many rishis, munis, and other mahatmas, then they have done so much penance and so much austerity for thousands of years, but they have not been successful.

In Sat Yuga, they have done austerity and penance for more than 60,000 years, 80,000 years. Even then, they have not been successful. In Kali Yuga, in such a short span of time, within our lifetime, the Master graces us, and He reduces the burden of our karmas, our deeds, which are more than the Himalayas. And then, He takes us within and keeps us in the higher planes. And then, He takes us to Sach Khand from there. So, it is so much Grace that only a Master can do on the soul and take him to God Almighty.

The Masters grace us through so many different means. They give us Prashad and reduce our karmas. They also give Darshan and reduce our karmas. Through Bhajan, so much karma is reduced. And through Satsang, so much karma is reduced. In the company of the Masters and in the Satsangs that we listen to, so much karma gets reduced. And even when we do our Simran and we sit for meditation, we cannot reduce as many karmas as They reduce when we are in Their company or we are listening to Satsangs.

So, therefore, Tulsi Sahib says, "It is impossible without the Grace of the Masters." Saints always lead a very simple life, and They do not show Their mystic powers of riddhis-siddhis and

the others and, therefore, it becomes difficult to believe Saints. Because God Almighty has not given Them the permission to show Their mystic powers, and They stay within the Word of God Almighty.

* * *

In the north, there was a Saint called Maluk Das, and He had an ashram there. And He had a few disciples in that ashram. Now, it so happened that, there was a drought during a period. And there was no water for three years. And people started suffering a lot and cattle were dying. There was no farming that was happening, and there was a lot of suffering.

So, all the villagers were suffering in this famine, and the sarpanch, or the head of the village, with a lot of other people, decided to migrate outwards and shift from that land. But then, the head of the village suggested, "There is the ashram of Baba Maluk Das. Why don't we all go there and seek His blessing?" And then, about a hundred, hundred and fifty villagers, agreed to go there and meet Him.

Around four o'clock in the evening, they reached there, and they pleaded with Him that this famine had really made their lives miserable, and it was now imminent for them to leave the village to survive. And there was a lot of suffering. So, if He could grace them by doing something, then they'd pray for His help.

So, He told them, "Okay, what we'll do is, let us all pray together. I will also pray with you to God Almighty, and then, if He graces us, then that is a very great thing."

There was a large open area of ground nearby, about a kilometer away. They all went there. So, they were all going to that ground. Meanwhile, one of the disciples of Maluk Das, he was a good disciple. He was a gurumukh and his Third Eye was opened. He had gone to fetch some milk from the village. So, when he got the milk to the ashram, he saw that his Master was not there. He inquired and was told that Maluk Das Ji had gone along with all the other villagers to pray for rains, and they have gone about a kilometer away from that ground to pray.

So, when he heard this, he got very angry. And he got very angry at the god of rain and thunder that is Indra Dev. He is the god of gods. And he said, "How dare Indra cause such hardship to my Master, that my Master has to go all this way to pray to him for making rain? I will now teach him a lesson." And he took this iron rod, which is used for making chutney, and the iron rod pestle to grind things. He put that in his hand, and he looked inwards and threatened Indra, that he would throw this and, with this, Indra will fall to the ground, with his throne. And then, he was very angry.

Now, Lord Indra got very scared with this. And, because of that, he got all these clouds, which came there and, as the lord of thunder and rains, it started raining. So, it started raining, and

rivers started flowing, and then, these people who had gone to worship to please gods, they then started returning, having only gone halfway.

Baba Maluk Das was wondering, "We didn't even pray, and it has started raining." So, He was feeling a little odd. When He came back to the ashram, the other devotees told Him that this disciple had done this. He had picked up this grinder to throw at Lord Indra. So, Baba Maluk Das got very annoyed with that disciple. And He said, "There was no need to threaten the gods like this. We could have done this by a simple prayer. There was no need to do this, and there was no need to show off your self like this. So, from now, you will not get to see me within."

Once the Master is unhappy, then the disciple has nowhere to go. And that disciple felt very, very sad, and begged at the feet of his Master that, "Please forgive me for this. I realize my mistake. Tell me what I can do to repent on this. Please, show me Yourself within."

The Master told him, "You have two choices. One is, you leave the ashram for good, forever. And, otherwise, go around the earth and come back. Go around all of these continents, and all of the seas, and come back. Only then, I will forgive you."

So, he said, "Master I can't stay away from you. I can't leave the ashram. So, I will go across the world, and I will come back." So, he started running to take a round of the earth. And he went across the land, and then, he got into the sea and he swam inside the sea. He was swimming in the sea when people in a boat saw him, some merchants traveling in a boat. And they felt maybe his ship must have sunk, and that's why he's swimming here. So, they threw some rope towards him, and they pulled him inside the boat, and he went there. He thought he'd take some rest there. So, they asked him, "Where did your boat sink?"

He said, "My boat has not sunk." He related that he had to go around the world. And he said, "I have taken this means of going via the sea because it is easier to swim, and faster. That way, I'll go across the whole world faster."

So, they were amazed to hear this. And they felt that, if this person is so strong, that he is swimming in the sea, then his Master will really be strong. So, they asked him who his Master was.

And he told them, "He is Baba Maluk Das."

So, they decided to go and meet Him.

And then, he went back into the sea and went further swimming. So, he crossed this entire world. And he came back in about fifteen days. When he came back, he prayed at the feet of Baba Maluk Das, and he told Him, "I have done this, what You've said. Please, forgive me now."

So, Baba Maluk Das then forgave him. Then, He explained to him, "We should never show off our powers. We should live within the laws of nature and within the law of Creation."

Tulsi Sahib says, "The Sound Current is at the back of the Eye Center. The time that we take to reach there is to cover all of these chakras below and get focused at the back of the Eye Center. That is what takes time. Afterward, the Path is not difficult."

So, it is because of our karmas that it becomes difficult. And, oftentimes, there are different burdens of different karmas for different devotees. Some get experiences sooner, some get later. There is no fixed time.

Often, devotees feel that there is a fixed time that they can get those experiences in that set time. The Path is of love and devotion. So, the love and devotion we have of outside world, if we focus that love and devotion at the Feet of the Master, then our success is much sooner.

The Path is difficult because our mind is colored by impressions of millions of its lives earlier. And, to get colored in the love and devotion of the Master takes some time.

* * *

As an example, there were two devotees. And one sat below a tamarind tree, and the other sat below a mango tree for meditation. So, they sat for meditation there. Now, what happened was, Narad Muni happened to come into this physical world, and he happened to see both of these devotees sitting, one under the tamarind tree, and the other under the mango tree. And he came there and gave them darshan. And both of them bowed to him and they inquired of him, they said, "Narad Ji, you go to heaven and you keep meeting God there. So, can you check with Him, as we are both sitting here for devotion? When will He grace us and give us His darshan?"

So, Narad Ji said, "Okay, I will go and find out, and I'll come back after about a week and answer your question." So, Narad Ji went up to heaven and, after about three, four days, he met and he asked Lord Vishnu. He told Lord Vishnu, "These two devotees are sitting, doing their penance, one below the mango tree, and the other below the tamarind tree. And they have asked me to check with you, when will you be gracing them and giving them your darshan?"

Vishnu listened to this and laughed. And then, he told him, "Okay, go and tell them that the number of leaves that they have on the tree under which they are sitting, I will give them my darshan after that many years."

So, Narad Ji, accordingly, went down to pass on the message. He first went to that devotee sitting below the mango tree. And he said, "I met Lord Vishnu, and he has said that he will give you darshan after the number of years that are equal to the number of leaves that are there in your tree."

Now, that devotee immediately stood up, and he said, "Oh God, I can't live that many years!" And he walked away from there.

Then, he went to the other devotee who was sitting below the tamarind tree. Now, when he told him this, that devotee got up and started dancing. And he was ecstatic. And he said, "Okay, that's great! So, finally, you have gone to God and God has promised you that He is going to give me darshan!"

Now, he didn't think about the number of leaves that were there on that tamarind tree that he would have had to wait. But, he was so ecstatic that God is going to give him darshan, hearing that only, he started dancing. And he started dancing in front of Narad Ji. And then, he danced so much and so selflessly that he completely forgot his self. He was so fully engrossed in the love of God, that he was going to eventually get darshan, that Vishnu came down in that moment, and he gave him darshan.

Then, Narad Ji told Vishnu, "You always do this! You say something, then you do something else." So, he told Vishnu, "You always make me look like a liar, because I come here and told him that you will give after so many years, and then you come and give it immediately!"

So, Vishnu said, "The way, what I told you, was not incorrect. The way they were doing penance and meditation, it would have taken them that many years to see me. But when you told him, and when he started dancing, he completely forgot about himself. He completely transformed. Then, how could I stay away from him?"

* * *

So, that way, even in our Simran Bhajan, it is the love and affection for our Master, which brings about the transformation there.

Tulsi bina karam kisi murshid raseeda ke,
Tulsi bina karam kisi murshid raseeda ke;
Raahe nijaat door hai us paar dekhna.

So, Tulsi Sahib says, "Getting a True Master, and after getting a True Master, doing and following what He teaches, meditating for two and a half hours every day, that will get you to God Almighty. Then, that Path is not too far. He is just behind your eyes."

Tulsi bina karam kisi murshid raseeda ke,
Tulsi bina karam kisi murshid raseeda ke;
Raahe nijaat door hai us paar dekhna.

Radhaswami.

37

Meditation Talk
13 Jan 2016 – Morning

Only Souls That Go Inside Know How Much Grace The Master Has Showered On Them

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I BOW AT THE FEET of SomAjaib, Who have graced this soul, this impure soul, and made it fit for doing seva. Without the Grace of the Masters, it is not possible for the soul to go on the Path of the Masters by itself. At the Feet of Somanath Baba Ji, the seva that He took from me for three years, the difficult seva that He took, it was His Grace only, and only He had got it done from me. So, after that also, it is the Grace of these Masters only.

After that, when I met Sant Ji, He graced me in all respects. And I had the benefit of being there for eleven years. He saved my 'boat' from sinking, He saved me from falling, and He helped me in all respects. Whatever little I am explaining to you is the Grace of those two great Masters. Otherwise, this poor impure soul, at the plane of the mind, does not have the power, without the Grace of those Masters, to sit and explain. I am not a Mahatma. I am a sevadar. And They are taking this Seva from me. The day They decide to stop this Seva, that day, I will stop this Seva. It is Their Grace with which all of this is happening.

Both the Masters have spent so many years of Their lives doing very difficult penance and spent Their lives in devotion. Baba Somanath Ji spent almost twenty-five years, and He did pranayamas earlier. Sant Ajaib Singh Ji also spent His whole life in devotion. And He also spent almost fifteen years in pranayama, and He did the devotion of the two Naams that were given by His Master. And later, He spent all His years in devotion, and that is what has enabled all of this. Both their lives were very difficult. They spent Their entire lives in austerity, penance, and in devotion. And it is because of Their devotion that we have got the benefit of this Naam that we are getting and all that we see now.

When Baba Sawan Singh Ji's name would come in Satsang, Baba Somanath Ji could not utter the word, because He was so much in love and devotion that, when that name would come, He would call Him 'Maharaj', and He would have tears in His eyes. So, from His behavior, we could see how much He loved His Master.

Sant Ajaib Singh Ji also spent His whole life, and for every second He would remember Kirpal Singh Ji. And, every second, He would be spending in the devotion of His Master.

Souls, which have gone inside, only they know how much Grace their Master has showered on them. If we do not go in, we do not get the faith in the Master, and we do not know the Grace that the Master has given us, and we, therefore, remain away from Reality. The Masters have given us the Path to go within, and They keep insisting, and They're very perseverant, about us doing our Simran and Dhyan and going within because They want us to come inside and see and get the benefit of Their Grace.

When our Third Eye opens, when we see within, we then realize that it is all the time that the Master has been doing it. And He has been doing everything. And we have just been puppets in that. And then, we see the Reality, and we live in the surrender of the Master, and our ego gets reduced or destroyed.

But, till we go inside, we are outwardly focused. We continue with our devotion and love for our attachments outside. And we do not realize the Grace of the Master. We do not understand the Reality within.

So, it is important that the seed of Naam, which has been given to us by the very hard work, devotion, and penance of our Masters, it is important for us to grow that seed by doing effort along those lines, by doing our Simran and Dhyan, and then going within. We should realize and understand that this precious life, which has been given by God Almighty, has been given for this purpose, and that we should be working towards this purpose for which we have come here.

The work, which we could not do in all our previous lives and in the lower life forms, is something that we can do now. And this is what we should do now, because God Almighty, with all His Creation, is sitting within. Devotion, which has not been possible so far in our previous lives and other life forms, is something that is achievable today in this life, and we should spend time doing that.

Along with the work and other duties that we have, we should also be worried about working for our soul. And, therefore, every day we should be spending time for the soul and doing our Simran and Dhyan. So, this would only be possible when we do Simran and Dhyan every day. And this course of Simran and Dhyan will be over once we see the Radiant Form of the Master within. Until such time, we should focus on Simran and Dhyan.

So, by doing Simran and Dhyan, we will be reducing the burden of karmas, and we will be purifying our soul to go, and our mind to go, within. And our spiritual journey will start within. So, we should focus our energies on Simran and Dhyan.

The sounds that we hear now when we sit in Bhajan, are the sounds of the lower chakras. There are various sounds here, but once we go at the back of the Eye Center, the Sound Current coming from above, from God Almighty, that Sound Current will always be constant and will keep increasing.

So, therefore, it is important that we spend most of our time in Simran and lesser time in Bhajan, where we listen to the Sound Current. In about two and half hour's time, we should spend, perhaps, fifteen minutes, or twenty minutes, in Bhajan, and the rest should be focused on Simran because by just doing Bhajan, we are not going to be able to go within. It is Simran that will be taking us within. So, it is only by Simran that the soul will start withdrawing its attention in the body and start focusing at the back of the Eye Center. Then, with the Grace of the Master, when we go within at the back of the Eye Center, we will see the Jyoti there. And, with the Grace of the Master, He will give us the darshan of Jyoti, and have us listen to the Sound Current, and get us connected with the Sound Current within. That Sound Current is permanent.

The sounds that we are listening to in Bhajan now are the sounds for the lower chakras. They are not continuous and constant. So, when we go back and do our duties, we should remember to, constantly, spend as much time as possible doing Simran, even while we are doing our work. When the mind is not occupied, we should try to do as much Simran as possible. And it should be so strong, that Simran should be happening, continuously, automatically, on its own.

And we should not feel dejected or disappointed that we have been sitting in meditation for so many days, and we have spent so much time in meditation, but we have not got any experience within. The experience that comes from going at the back of the Eye Center, and then seeing the Reality there, is the experience that is constant and continuous.

All other experiences, with the Grace of the Master, will come and go. They will not be continuous and constant. So, if you want experiences then, day and night, you have to do Simran and spend time doing that. Then, you will definitely get your experiences.

So, you should not be worried. You should live in the surrender of the Master. Since the time that the Masters have initiated you, They have always been at the back of your Eye Center. They are always with you, and They're always worried about you. So, don't worry, and you should do your Simran.

* * *

So, it is early morning time. We have woken up and our mind is fresh and quiet. A quiet mind is good for meditation. We should close our eyes and get connected to Simran and Bhajan.

38

Meditation Talk
13 Jan 2016 – Afternoon

No Evening Talk Was Given On This Date

39

Questions & Answers
13 Jan 2016 – Afternoon

Written Questions Submitted For Reply

Ashok:
We'll commence with the questions and answers.

Question:
Would you tell us more about the Grace of the Master, and how this Grace is operating on us and in us?

Baba Ji:
The measure of Grace that Masters shower on a soul, that is measured when we see that our meditation improves and we start going within. So, as our progress on the inward Path improves, we can measure the Grace of the Masters that is happening on us. When our mind becomes impure, we get more outwardly focused. We do less of meditation. When we, on the other hand, see that the mind starts focusing more on meditation, we start thinking more on the Masters, and we start going within and sitting for meditation, then the mind is becoming purer. And that is the measure that we see of the Grace of the Master on us. And the measure of that pureness is that we start moving away from the outwardly world, and getting more inwardly focused.

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Question:
Can you talk about the subtleties of criticism? Is there any difference between personal criticism, and criticism of public figures? And how it retards our progress?

Baba Ji:
Criticism of any kind, whether it is of one another, or it is of a public figure, or any political figure, it doesn't matter. It remains criticism. Now, we should not do criticism of others. Because each one who is doing something wrong is going to suffer for whatever he is doing. So, each one suffers for his own deeds. There is no point in us criticizing that person, whether it is, again, an individual we know, or a public figure. And Guru Nanak Sahib says, "Those who indulge in criticism, then their mouth is blackened, and they are making their path towards hell." When we criticize someone, the bad karmas of that person start getting transferred to us. And so,

even though we are not aware of it, those karmas start getting transferred to us when we are criticizing. And then, we have to settle the account of that karma. So, we should not indulge in criticism of anybody.

* * *

Question:

Once, a disciple asked Sant Ji if He should take better care of His health. And Sant Ji replied, "Everything is in the hands of the disciples. What kind of prashad we give to the Guru, whether we give the Master the prashad of our meditation, or we give Him these kinds of transgressions, everything is in the hands of the disciple." Could you comment on this? 'The dust of your broom'*

**Ashok is reading a written question and the author signed his question with this statement of humility*

Baba Ji:

Masters have gone within. They do not have karmas to redeem, other than the Pralabdh that They have with Them. And, what happens is, They often take the karmas of Their disciples. And when the disciples are in any kind of difficulty, more often than not, they pray to their Masters. And then, the Masters assume some of these karmas. And whatever is justified in that circumstance, They do. And They suffer that karma on Their own body. So, if the disciples spend time doing meditation and are able to, therefore, take care of their own karmas, they redeem their own karmas, then the burden reduces on the Master to undertake some of these karmas. But, oftentimes, disciples are always wanting the Master to take over karmas. And, sometimes, even if someone has a small stomachache, or a small headache also, they call or they phone me, and they tell me that they have like this, and please grace them, and so on. So, therefore, the devotees and the satsangis should, as far as possible, do their own Simran Dhyan Bhajan and reduce their karmas, because then, the burden on the Master is reduced. The Masters have so many disciples, and so many different types of karmas are there on all of these disciples. And, when someone leaves his body, then the Kriyaman karmas that he has built up has to be redeemed. And that is to be redeemed by way of some illness, or some other ailment that he suffers before he has to leave his body. And, a lot of time, they are in pain and they cry out to the Master. And the Master then, whatever is justified, takes those karmas and, therefore, the burden of such karmas coming onto the Master is always there. So, Sant Ji has, therefore, suggested that all of the people who have taken Naam should spend time and follow the instructions of the Master, and do the Simran and Bhajan, and reduce their own karmas, instead of giving suggestions to the Master.

* * *

Question:

Beloved Master, Your speech in the Satsang of the sounds, the sounds most initiates hear, are coming from the chakras in the Pind body. Each of these also has a sound. So, how is one to differentiate between the lower sounds and the Panch Shabd Sound?

Baba Ji:
The sounds that we listen to when we are sitting for Bhajan, or when we are sitting in meditation, if we have not crossed the Third Eye, then all the sounds that we hear are the sounds of the chakras below. Now, these sounds do not have the power to pull the soul up. We listen to these sounds when the mind quietens, while it is doing its meditation. And then, it can hear these sounds, which are there. Again, when it gets disturbed, these sounds, we cannot hear. So, these are the sounds that come below the Eye Center. The Sound that comes after we manifest the Radiant Form of the Master within, that Sound is a continuous sound, it never reduces, or increases. It is a continuous sound that always remains, even when we are sleeping, we can hear it. And when we are awake also, we can also hear it. It resonates so loudly within that we cannot even hear the sounds outside. Right now, there are two faculties that our soul has, the faculty of listening, and the faculty of seeing. And both these faculties are, today, asleep. So, we should, whenever we sit for meditation, we should spend about fifteen minutes to listen to the sounds. It doesn't matter where that sound is emanating from, as it was explained during the time of initiation. We should continue to listen to those sounds and awaken that faculty of listening. So, when we are sitting for our meditation and we are trying to focus and listen to the Sound Current, then we should try to focus and listen, and with that, we will awaken the faculty of our listening and seeing. And, gradually, that faculty will improve.

* * *

Question:
Baba Ji, are there other forms of angels, ghosts, and other entities present during Satsang for benefit, Grace, and possible liberation, from the Master power?

Baba Ji:
Where there are Saints, usually, these kinds of angels, or gods, or ghosts do come, and they listen, and nobody is aware of that. But, usually, souls that have got a lot of burden, and who are impure, very impure, and they're ghosts, those kinds of souls do not come. It is the souls who have got some inclination on the spiritual side. And gods or angels, they come and secretly listen.

* * *

Question:
How is the soul eligible to advance from the bodies of lower insects, birds, snakes, cows, etc., to the human form?

Baba Ji:
All the forms of the animals and birds, or other forms, when they come, they come into this human form after that life. It is usually with the Grace of the Master. When the Masters are there, They, for instance, look at a cow, or look at a goat, or a dog, or an insect, usually, from that life form, they get converted into a human life form. So, it is with the Grace of the Master that the transformation into a human life happens.

* * *

Question:
Do the souls continuously leave Sach Khand by orders from Sat Purush? Is that a one-time happening, or does it happen in each age?

Baba Ji:
So, there has been only one instance when souls have moved from Sat Purush and Sach Khand to Kal. And they don't keep coming from yuga to yuga. It's only a one-time thing that has happened. We may also have a doubt that, after doing all of this effort, this meditation, and going to God Almighty, He may send us back to Kal again. So, it doesn't happen. This never happens. It's one time that Sat Purush has sent these souls to Kal.

* * *

Question:
For the already deceased, these souls who have already died, who are direct fathers, mothers, sisters, brothers of initiates, still living and practicing two and a half hours a day of meditation, how does Master decide where they belong?

Baba Ji:
So, where the disciple is meditating and he is very much on the Path, then wherever he has relatives, and he has affection for such relatives, then the Masters always take care of those relatives. Also, it is said, three generations of a devotee who is meditating well, up to three generations of his, so his generation, his father's generation, his father's father's generation, all these three generations also have the Grace of the Master. So, wherever people are deceased, [relatives] of a good devotee, then even those deceased people are given back a human form, and then, they are also given liberation. So, of the satsangis, three generations are, therefore, taken care of by the Masters. Where the satsangi is a good meditator, and he has reached Par Brahm, then twenty-one generations of that soul are also taken care of and graced by the Master. And where a devotee has gone to Sach Khand, then a hundred and one generations of that soul are given liberation and graced by the Master. So, the God Almighty gets happy with that devotee who reaches Sat Lok. And He then liberates a hundred and one generations of that satsangi. All those people also get liberated, because of that one person doing meditation.

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Question:
Will increasing time in Bhajan meditation create more love and devotion?

Baba Ji:
So, when we increase our Simran and Bhajan, then our love and devotion for the Master automatically increases.

* * *

Question:
Is it true that Baba Sawan Singh Ji Maharaj was once walking with a disciple when Baba Sawan Singh Ji Maharaj said, "Dig right here." And they uncovered a Nanak Ji disciple who was meditating for three hundred years living on the Naam?

Baba Ji:
I am not aware of this incident. So, I am unable to comment on this incident.

* * *

Question:
What, if anything, can assist in being able to repeat the Simran in our sleep and remember the Five Charged Words?

Baba Ji:
So, if you do your Simran continuously while you are walking, doing other things, and throughout you remember and you are doing Simran then, after a point, the Simran becomes automatic. And then, it becomes for twenty-four hours. So, all the time, your mind is doing Simran and you'll remain happy. Initially, the mind does not like to do Simran, so we have to forcefully do the Simran and get the mind interested in doing Simran. And once the mind starts liking and starts getting into the habit of doing its Simran, then the mind does the Simran on a continuous basis. So, initially, though the mind never agrees to come and never agrees to do Simran, we should always insist, and we should always keep on forcefully doing that Simran. And we should make it a practice. And that is what this practice is all about. It is about getting the mind to continuously do Simran. So, whenever we remember, we should start doing Simran. And again, whenever we remember, we keep repeating it. It is like a person going for warfare. And when he goes out to fight, he doesn't show his back and come running back when he sees the enemy. So, it is like that. Once we have got on this Path, we should make sure that the mind never avoids doing Simran. Just like the person in warfare, whether that person gets killed, or he gets cut to pieces, he never turns his back and runs back. So, that way, we should fight with the mind and, continuously, make it do Simran. That way, the mind starts getting habituated to

doing Simran. And then, it starts liking to do Simran. So, once it starts liking to do Simran, it does it automatically.

* * *

Question:
What is the final resting place of the soul? After Sach Khand and Alakh, Agam, Anaami, must we ever return to lower worlds? And, if so, why?

Baba Ji:
So, once the soul has gone back to Sach Khand, it is an immortal world. The soul will never go back from there, nor ever come back into this creation ever from there. This creation has been created one time. And this is never going to get repeated. So, all the souls were in the lap of God Almighty. And all the souls were very blissfully there and enjoying there. It just occurred to God Almighty that all the souls should know the greatness of God Almighty and should understand the differentiation between God Almighty as the Creator, and those He created. And that is how this creation has happened once, and it's not going to be repeated. It's a one-time phenomenon. So, this creation is there for a limited period of time. Once that period of time gets over, all the souls and this entire creation will go back and reside in Sach Khand. Like I explained earlier, all this creation has been done by Sat Purush through Shabd. And, after the period gets over, everything will get merged back into Sach Khand. I've explained earlier, that after every Kali Yuga there is a Jal Pralay. And, with that, that is the dissolution where the water moves into the land areas and vice-a-versa. And all the souls and all the life forms, they reside in Brahm, and then again, when the next yuga starts, they again come back, and again, the next cycle starts. After fourteen such Jal Pralays, there will be one Vairag Pralay, where all of this creation below Brahm will get dissolved. And it will all reside back in Par Brahm. And then, again this whole creation will be created. And again, after some time, when, in Maha Pralay, even beyond Par Brahm, everything up to Sach Khand will get dissolved and will merge back into the Shabd and go back into Sach Khand. So, this creation has happened only once, and this is not going to be a recurring thing. And once the soul goes back to Sach Khand, the soul doesn't come back into this creation. All the sons of the God Almighty including Maya, including Niranjan, Brahma and all the lords of all these sixteen planes, they are also, continuously, in the meditation and devotion of God Almighty. And they are also waiting for going back to God Almighty. So, after the period of this creation comes to an end, all of them will go back to God Almighty. So, none of them wants to stay away from God Almighty. And they have done this only on the Word of God Almighty, that they are running and ruling these planes. When that time period gets over, they will all go back and merge back with God Almighty. We often use the name of Kal, and we often refer to the name of Kal in a very negative way. That he gives a lot of trouble to us, and he does all of this. But Kal never troubles us on his own. He has done this creation on these rules, where all the sufferings that we are undergoing are something, which we have created for ourselves. So, it is a justice that is being given back to the soul for what it

has done. And the hells that have been created are also created in a way to discourage a soul and mind to do things that they are not supposed to do. So, we often refer to Kal as a Negative Power in that sense. But, otherwise, he is not negative. He would not, of his own, want to harm anybody. So, for a satsangi, all these, Brahm, Kal, these are all powers of God Almighty only. And they are powers, which help us to go back to God Almighty.

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Question:
Can a country have a karma?

Baba Ji:
It is the karmas of the individuals who are in a country that make the karma of the country. The country does not have any karmas. And it is the collective karmas of all the peoples who stay there. And we see there are so many troubled countries, and we see so many different countries in different states that they are in. And this is all because of the karmas of those individuals who stay in those countries. And we are also sent into such countries, according to the karmas that we have built, and we have done in the past. And it is because of the karmas of individuals who stay in that country, the country gets a good name, or gets a bad name. Or, the collective people get a good name or a bad name.

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Question:
Is it true that we eliminate karma by illness or injuries if we are not initiated?

Baba Ji:
So, even for the non-initiates, all the karmas that are redeemed come in the form of either illness, or they come in the form of some other loss, or injury, or some earthquake happens sometimes, that causes harm to people. So, all of these are all our karmas that are coming, whether the person is initiated, or not. So, when the burden of karmas in our particular country are increasing, because of those people there, then we often see calamities that take place in that country. So, the sins that the people do in those countries, collectively, a lot of sins, when they happen, then we see such incidents of calamities.

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Question:
Are autistic people, do they have a special spiritual karma?

Baba Ji:
So, the body is cast on our karmas. What we enjoy or suffer in life, what kind of wealth we get, or what kind of misery we get, all of this is determined by the karmas that we have to redeem in

this life form. So, such people also have come with those kinds of karmas and that is how they have got those kinds of bodies. So, there are several people born with a lot of deficiencies. There are even blind people born, or people born with deformed limbs, or such other forms. Now, they have, in their earlier human lives, they have spoiled their karmas. And, it is because of that, that they are incurring this, they are facing this situation in this life. So, all the sufferings are all determined by the karmas we incur. Now, when we incur these karmas in the human life, for example, if a person has a higher amount of good karmas that he is done, and a lower amount of bad karmas, but for whatever reason, his next life form is the life form of a dog, for example. So, he has to go into that life form as a dog. But he has done good things as a human. He has done more good things and less bad things. But, nevertheless, he had to go into that life form of a dog. Now, with dogs also, you will see that some dogs are happy. So, even as a dog, he will be happy. He will enjoy these good karmas that he has done as a human being. So, you see some dogs have a very royal lifestyle. They have servants to take care, they have beds to sleep, they travel in cars, and they're enjoying. They’re happy as dogs. So, that is all created by the karmas that we have in our life. That is what we have created. Whatever karmas that we do in other life forms, other than as a human, those are not counted as karmas, because there, we do not have the ether, the fifth element. And it is only in humans, where we have that thinking power, which is what determines the karmas. So, it is whatever we are, therefore, doing in this human form, that karma is what we are going to enjoy or suffer, whether in the next human birth, or any other form that we take in the 8.4 million species.

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SATSANG
13 Jan 2016 – Afternoon

The Only Auspicious Time Is The Time Spent In Remembrance Of The Master And God Almighty

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The paathi sings the Bani of Sant Paltu Sahib from the book: Paltu Sahib, Part II, pg 32

Jaha tanik jal bichudai chod deth hai praan.
Jaha tanik jal bichudai chod deth hai praan.

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. In this Bani, Paltu Sahib has talked about love. He has talked about how the love of a gurumukh disciple is in the Feet of the Master. Love and devotion are not something to be talked about and explained, it is something that is reflected in behavior. It is reflected in the eyes and in the overall behavior.

There is only one love, and it is for us to decide where to focus that love. Either we can take that love and have love in the Feet of the Master, or we can shift that love into the worldly affections and outward desires. And we can then try to fulfill those outward desires, or seek to go within and focus that love at the Feet of the Master. We cannot have two loves, love for the outside world also, and love for the Master at the same time, because then we do not get success, and our time gets wasted.

But Mahatmas and Saints also explain to us that we should do the love and devotion of the Masters while we stay within our homes, and do our duties outside. And, when Saints say that, then the question arises in our mind that if the Saints are telling us to be in our families and go outside, do our duties and work, then our love is getting divided in our family, work, etc., and how can we have that love at the Feet of the Master?

Nanak Sahib says, "The love to our Masters should be like the lotus." The lotus, though it grows in swamps and it is surrounded by mud and water, it always stays afloat above the water. So, even if the level of water increases, the lotus also goes up, and it doesn't get soiled in that mud and water. Even if we put the lotus inside the water, and we see that lotus has grown in the water, and it has survived in that water, we see that no water stays on its petals and its leaves. The water just rolls off its petals and its leaves.

So, that way, we can stay in our families, do our duties and go about our normal livelihood, but in our mind, we should stay focused in the love and devotion of the Masters.

He gives another example of a bird, which preys on fish in water. And this bird, it flies and then it enters the water to catch its fish, and then, again, catches the fish, and then flies away with dry wings. Like that bird, the bird stays in that water. It sits in the water. It swims in the water. It enters inside the water, but it always flies away with dry wings.

Like that, we should go about our duties, and with our relationships, stay aloof in the mind in our devotion at the Feet of the Master. We should live in this world knowing that it is not permanent. It is not that we are going to stay here permanently. It is to be left in a few days. Our True Home is the Home of God Almighty, and we have to go there. We are only merely visitors here.

So, that way, we should go about our duties and, day and night, we should be focused in our mind at the Feet of the Master. If we stay like this, then the Master helps us spiritually, and he also helps us in our daily duties.

So, in this Bani, Paltu Sahib has given a beautiful example of how a fish loves its water. When it is taken outside of that water, it is willing to give up its life, but it will not leave that water. That way, the disciple should have love for his Master and for Naam. And even if his attention gets away from Naam or his Master for a second, he should feel as if fifty years have passed. And that is how he should stay attached to Naam and his Master.

Chod deth hai praan jaha jal se bilgaavai,
Chod deth hai praan jaha jal se bilgaavai;
Deyi dhoodh me dari rahein na praan gavaave.

Paltu Sahib says, "Even if you take out the fish from water, and put it in milk also. (Milk is like nectar to a lot of people, so it is considered better than water.) So, if you take the fish out of water and put it in milk also, it doesn't accept that. It wants to go back into that water only." That fish then wants to go back to water. So, it completely associates itself, and has undivided love, with being in water. Even if it is taken out for a few seconds, it is willing to give up its life for that.

That way, for a devotee, who is constantly in touch with Naam and his Master, when he forgets for a few minutes also, he should feel the loss of that much time that he is not been able to stay attentive or have his attention on Naam and his Master. So, such a devotee will always be successful.

The Master, when He gives the initiation, He sits within. And that is the closest of close relationships that we have. And the Master sees that. The Master never dies.

Ajaib Singh Ji used to say, "If someone says that 'my master is dead' then make him stand in a court and ask him why he followed a master who was going to die." So, if a Master is, Himself, going to die, how is He going to liberate His devotee? The souls of the Masters are immortal. Their souls are immortal. It is the body that They have to shed off.

Therefore, we should not carry any worries, or carry any doubts or any misgivings in this matter. The Masters Who have given you initiation, They are always with you. Have no doubt in your mind about it.

Jaa ko vahi ahaar tahi ko kaa lai deeje,
Jaa ko vahi ahaar tahi ko kaa lai deeje.
Rahai na koti upay aur sukh naana keejai.

Paltu Sahib says, "The support of the fish is the water. And if you take that out of water, whatever you give the fish, which is better or otherwise, it doesn't accept that. It wants that water only." If it is taken out of water, it suffers and it dies.

The devotee also should have that much feeling of suffering when he, for an instant, or a few minutes also, gets away from the attention of Naam and his Master. When a disciple, a devotee, gets this kind of love and affection, then his spiritual Path becomes very easy, because when he loves and he focuses his attention within, then his karmas are redeemed very fast, and the Master is ever so gracious. And, therefore, his Path inside becomes very easy, and the Master opens the door for him to come inside.

If our mind is scattered outside in all our desires, but we are still doing our Simran and we are devoted, we will definitely get the benefit of that. But the success of going within, that will take time.

Yeh leejai drustanth sakai so leyi vichaari,
Yeh leejai drustanth sakai so leyi vichaari;
Aiso karai saneh taahi ki main balihaari.

Paltu Sahib says, "A devotee who loves his Master and who loves his Naam like this, I bow to the feet of that devotee." Gurumukh shishyas, the Saints Who are Gurumukhs, and devotees who are gurumukhs, They have sacrificed a lot of things in Their lives, and They are forever focused within at the Feet of their Master and in Naam. And, for Them, Their Path has become very easy, and the Grace of the Master is always there with Them.

Paltu aisee preeti karu jal aur meen samaan,
Paltu aisee preeti karu jal aur meen samaan;
Jaha tanik jal bichudai chod deth hei praan.

Paltu Sahib says, "You should have love for your Master like the love the fish has for the water. And, if you have such love, then the success is not far away."

Sant Mat is a Path of love and this love is not grown in the fields. This love cannot be purchased in the market. And anyone, big or small, a king or a common man, if he wants to have this love, then he has to sacrifice his ego. So, to get this love he has to 'give his head'. And, as for 'giving one's head', Saints refer to this as giving one's ego away and sacrificing the ego. It is this ego that brings the person back into the cycle of life and death.

Paltu aisee preeti karu jal aur meen samaan,
Paltu aisee preeti karu jal aur meen samaan;
Jaha tanik jal bichudai chod deth hei praan.
Jo mein haarou raam ki jo jaathou thau raam,
Jo mein haarou raam ki jo jaathou thau raam.

Paltu Sahib says, in the following stanza, in the following Bani, "You should play the gamble of love with your Master. And, in this gamble, if you lose, then you become the Master's. And if you win, the Master becomes yours." So, both ways, we win. If we lose, then we get the Grace of the Master. And if we win, we make the Master ours. Then, the Master sits with all of His Grace inside us.

Jo jeetho tho raam ram se tan man lavai,
Jo jeetho tho raam ram se tan man lavai;
Khelou aise khel lokh ki laaj bahaavou.

So, he says, you play this gamble of love with your Master. And while you play this game, you keep aside all your status, your society, and your ego, which prevents you from coming into this.

Likewise, Mira Bai, when she fell in love with her Master, she was from a very high society. But she went into the company of Masters and Saints, and she gave away the ego of her society.

Caste and religion also are a big impediment in coming on the Path. And we should always be on this Path with a lot of humility and leave away all our aspirations, and our caste, and our religion.

Paasaa pehko gyan naarad biswaas chalavau;
Paasaa pehko gyan naarad biswaas chalavau;
Chourasi ghar firai adi paubaarah naavo.

Paltu Sahib says, "How do you play this gamble of love? You throw the dice of faith. You throw the card of faith in this gamble. And you put the stake of love in this game. That way, you play this gamble of love. And, that way, you will become of the Master, and the Master will become of you." So, once we surrender to the Master, then the Master looks after everything.

Paubaarah sikhaay ek ghar bheethar rakhau,
Paubaarah sikhaay ek ghar bheethar rakhau;
Paltu bhaajee laaihau dovu bidhee se raam.

Arjan Dev Ji gives an example of Lord Ravana. Lord Ravana, to please his deity **Shiva**, his god Shiva, he sacrificed his head, his physical head, ten times. He says even though he had sacrificed it nine times, Shiva had not been pleased. So, it was only on the tenth sacrifice that Shiva got pleased.

Ravana had this nectar, which he had got in an earlier boon, and he had kept it in his stomach, and because of that, he was immortal. So, every time he would offer his head, he would cut his head and offer it to Lord Shiva, that head would regrow, and again, he would cut it. So, like that, he cut it ten times, and only on the tenth time that he cut it, Lord Shiva got pleased. So, it was only after Ravana had cut his head off ten times that he was able to please Shiva.

What Arjan Dev Ji was trying to say was that, if love could have been purchased outside, Ravana would have purchased it outside. But this love was only available after he had to cut his head ten times and paid the price of it.

So, Saints say that you go about your duties, stay in your families, but the main love that is there, that we have, it is one single love that we have. That love, we keep at the Feet of the Masters, and we follow that with love and devotion.

Paltu bhaajee laaihau dovu bidhee se raam.
Paltu bhaajee laaihau dovu bidhee se raam.
Jo mein haarou raam ki jo jaathou thau raam.

Paltu Sahib says, "If you are playing and you are gambling, then gamble with love like this. You gamble with your Master. You gamble love with your Master, or you gamble love with God Almighty. And in this game, even if you lose, you are becoming His, and even if you win, He is becoming yours. So, in both the situations, whether you win or you lose, both ways, you are gaining."

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Guru Nanak Ji, when he had the pangs of separation and he had this love for his Master, he suffered this pang of separation. Then, for almost six months, he was bedridden. He was kind of bedridden where the only thing that he was focusing was his attention within at the Feet of his Master. And he had no interest in anything outside. As a result, his family members, his parents, started feeling that he is unwell. He is sick. He is not paying attention to outside family work. He is not paying attention in his duties. He's neither eating properly, and he is unwell. They showed him to several doctors, and they tried to give him medicine to cure him. But he

had this strong pang of separation within for the love of his Master. And that is what had caused him this six-month period of complete loss to the outside world.

So, one day, Nanak Ji told the doctor, who had come to see him, "You are giving me medicine for a cough, you are giving me medicine for some acidity, or some other such ailment, and you are not aware of the pain that I'm going through. The pain is not the physical pain. It is the pain in my heart for the love of my Master. So, if you have some medicine that you can give me where I can get connected faster to my God Almighty, then give me that medicine. Otherwise, please pack your bag and go."

His parents were unable to understand this. And they were annoyed at the way he was treating the physicians. They felt that he is talking like this to the physicians and insulting them. So, they then asked him to leave the house.

He had become very weak during this period. He had become skeleton-like, with muscles that deteriorated, and his skin had become dry, and he was just left as a bony structure. And when he was taken out of his house, he somehow managed to walk, sometimes falling, and he somehow managed to go to his sister's place. She was aware of his pangs of separation with God Almighty and his Master and she nursed him back to good health. And when, finally, He got to Sach Khand-Sat Lok within, He became healthy, and then, He became a True Saint, and He started His preaching after that.

When, in this kind of a pang of separation, where the soul is connected to the Sound Current within, and outwardly it is not eating food, or it is off its normal meals, the body will not die in a situation like this. Because the Sound Current, which is there resonating within, that is providing for that body to continue. And then, it is up to the Will of the Saints, how They want Their body thereafter.

So, this pang of separation happens when the soul reaches the Par Brahm, and from there, till it reaches Sach Khand, this pang of separation is there in that soul.

Paltu bhaajee laaihau dovu bidhee se raam.
Paltu bhaajee laaihau dovu bidhee se raam.
Jo mein haarou raam ki jo jaathou thau raam.
Lagan muhurath jhoot sab aur bigaade kaam.
Lagan muhurath jhoot sab aur bigaade kaam.

Paltu Sahib further says, on a worldly note, He talks about how, when we have something auspicious, when we have an opening, or laying down a foundation of a building, or we have a ceremony, or we have a marriage or something like that, we often call in the priests, and the priests pick out a good time and date for that. And though this practice is now less prevalent in bigger cities, it is still very prevalent in villages and in the rural India.

So, Paltu Sahib says, "All this thing about picking out an auspicious date and time, and all of this work that we do by calling priests, all this is all false. And it is all a waste of time. It wastes your time and your devotion to God Almighty."

Once a person is initiated by the Masters, the Masters take his full account from the Lord of Judgment. He has nothing further to do with the Lord of Judgment and with all the gods and goddesses. So, everything that is written in Scriptures about how a person should look for an auspicious time, conduct himself, or it is a good time to please all of those gods and everything, all that becomes completely irrelevant because the account is with the Master. So, the Way and Path shown by the Master and His direction is what should be followed. Everything else is a waste of time.

These also, the priests and pundits who are there, they are also doing all of this to just earn their livelihood. They seldom know the truth in those Scriptures, and the reality, and the process that it should be done with. Very, very few and far between people or priests know exactly the Scriptures and what is to be done. Most of the people don't have a clue about what it is. They just read something, and they explain in a puja while they are doing this, and we are just wasting our time with them.

We also follow things like vaastu, where someone directs us that, "Okay, you remove your window from here. You put it in the opposite direction. You change the door." All these things are also completely irrelevant.

So, for a satsangi the department of accounts has changed. The department of accounts has been removed from the Lord of Judgment to the Master. And all the Scriptures and all the explanations that they do, and all the practices that they are asking people to follow, relate to gods and goddesses who no longer have any relevance for a satsangi because his whole and sole concern is the Master.

Aur bigaade kaam saayith jani sodhai koi,
Aur bigaade kaam saayith jani sodhai koi;
Ek barosaa naahi kusal kahvaa se hoyee.

Paltu Sahib says, "If all these things waste our time, and the only thing that is required is the faith in the God Almighty, and if we don't have that faith, then nothing is going to be done."

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In the north, there was a person called Jalhan Bhakt. And he was a gurumukh shishya. He was a gurumukh satsangi and was initiated by a Saint. And he did not have any faith in these rituals and all of these processes.

Now, his daughter had come of marriageable age. And his wife, however, was insisting that they should look for a proper time. So, his wife would keep insisting to him to go to the priest and look out for a good, auspicious time and, though he did not believe in any of this, he felt, "She is insisting every day. And rather than listening to that bickering every time, I will listen to her once and I will go to that priest." So, he decided to go there.

His house was on one side of the village, and the priest's house was on the other side of the village. So, when he went to meet the priest, when he was passing the village in-between, he saw that a boy had been bitten by a snake and he had died. And several people had come and done various kinds of these rituals and practices. But they had not been able to get that boy revived.

So, when Jalhan Bhakt saw this, he wondered whether anything could be done for the boy. But then, the villagers said, "Nothing can be done. We tried everything, but it is his destiny to die. So, he is dead as a result."

When he went to the priest's house, the priest had gone outside somewhere, and the priest's daughter, who had got married about six months earlier, had become a widow. She was staying in his house and she opened the door for him. So, when he reached this lady, she was wearing white clothes and she was in that house. In India, when there are widows, they wear white clothes. So, he noticed that she had worn white clothes, and he inquired what happened to her. And they, the other family members, told him, "She has recently got widowed. She had got married about six months back, and her husband died, due to some illness. And, as a result, she, unfortunately, has become a widow."

So, he asked those people, "Since she is his daughter, didn't that priest pick a proper, auspicious time, which would avoid all of this?"

They said, "No, that is destiny. So, that is fate and that is what has happened. You cannot change your fate."

And then, he remembered the earlier incident, where that boy had died due to a snakebite. And that boy was the son of a doctor of a vaid, an Ayurvedic vaid. And he had asked that doctor also earlier, "Try your medicines on your son."

But he had said, "Nothing will work. It's destined for him to die."

So, when he saw both these incidents happen with him, he said, "I have seen the son of a doctor die, and I've seen this daughter of a priest becoming a widow and, whatever is destined, has to happen. So, why bother to look, whether it is a good time or a bad time, or to see the good or the bad of it?"

So, he went back and he got his daughter married.

Basically, if we see all of the people seated here, where do these people go and get priests and look for an auspicious time? They marry in churches and they live happily. And birds also marry, they stay and they have young ones, they are happy. So, animals, birds, all of that, they don't search for priests. So, it is only that we have this system of looking for priests, auspicious times, and all that.

So, Paltu Sahib says, "Leave all this business about looking for an auspicious time, priests, and all of this, and just focus your attention and your love and devotion at the Feet of the Master."

Jekare hathai kusal thahi ko diyaa bisaari,
Jekare hathai kusal thahi ko diyaa bisaari;
Aapan ik chaturayee beech mein karein anaari.

He says, "The support that you have from God Almighty, you have left that. But you are following your intellect and you're trying to use your mind to do all your actions." So, He says, "If you have faith in your Master and God Almighty, then whatever time you see, whatever thing you're doing, only that is truly auspicious."

Tinka tootein naahi bina satguru ki daya,
Tinka tootein naahi bina satguru ki daya;
Ajahu cheth gavaar jagath hai jhooti kaaya.

He says, "Everything is within the Will of the Master and God Almighty. Even a leaf will not break without the Will of the Masters and God Almighty." So, He says, "Therefore, that is the Reality, and if They want, and They grace a person, then nobody can even pick a hair on that person."

So, the devotee should have his love and have his devotion and faith in his Master and in God Almighty. And he should forget about all of these outside things. Our impediment is our intellect and our intelligence, which takes us outward. And, if we have the faith in the Master and God Almighty, then He will come. He will take us inside, and He will take us up to our God Almighty also.

Paltu subh din subh ghadi yaadh padein jab naam,
Paltu subh din subh ghadi yaadh padein jab naam;
Lagan muhurath jhoot sab aur bigaade kaam.

Paltu Sahib says, "The only auspicious time that you have is the time that you remember your Master and God Almighty. That is the only auspicious time." And it is this auspicious time that we are spending in remembrance of Naam, of our Master, and God Almighty. We are building this accumulation of auspicious time, this bank balance that we are creating, this wealth that we are creating at this time, which we are spending in His remembrance. It is only this wealth that will stay with us and will go with us after our death. Everything else will remain here.

Paltu subh din subh ghadi yaadh padein jab naam,
Paltu subh din subh ghadi yaadh padein jab naam;
Lagan muhurath jhoot sab aur bigaade kaam.

Radhaswami.

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Meditation Talk
14 Jan 2016 – Morning

Even The Gods And Goddesses Must Come Back To The Human Form To Get Salvation

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MAHATMAS HAVE SAID that this human body is sought after by even gods and goddesses because they also would like to have this body. They have longer lives, and they have more enjoyment and a better body, but they do not have salvation in that body.

So when, in the human form, we do the worship of gods and goddesses, and we have good karmas, then we go to heavens. So, when we do the devotion of gods, we go to heavens. If we complete our devotion of Lord Vishnu, we go to Vaikuntha. And if we do our devotion of Lord Shiva, then we go to Kailash. So, these are the places where the humans go after their death, where they are devoted to each of these gods.

It is because of one's good karmas that one is sent there, and once one gets into that body then, even there, there are desires. Though it is more blissful, there are desires there. And, when the account of good karmas for which one has been sent to this heaven of Vaikuntha or Kailash get over, then a human body is given again to that soul and it comes back into this life. So, even mahatmas, even yogis, have done pranayamas, and other austerities and penances, and they have also gone as high as Brahm, but even when they go into that causal body, even there, there is no salvation.

When the devotee is taken by his Master upwards into the higher planes, he also crosses the astral plane where the gods and goddesses are there. And when they see the Masters taking the devotees upwards, they also request the Masters that they should also get salvation and He should take them also. But the Masters tell them that, from there, They cannot take them up, because they are bound to be there for a while, and then, go back into this human life. So, they have to wait for that, and only after that, the Masters can give them salvation.

Therefore, Saints have sung the praises of a human form, because even gods and goddesses want to have this human body. After crores of our lives, we have got this opportunity of sitting here and doing meditation. And, with the Grace of God Almighty, we have the company of the Masters.

So, we should make use of this opportunity and go back to God Almighty. Every day, we should do the Bhajan and Simran and the Path and the directions given by the Masters to us. We should not look at Bhajan Simran as a burden. We should do it lovingly and with devotion. The objective of our life is to do Bhajan Simran, to get salvation, and get out of this ocean of life and death. So, therefore, we should do our Bhajan Simran with love and affection.

* * *

So, this morning time is good. We have woken up and our mind is fresh and it is quiet. A quiet mind is good for meditation. So, we should use this time, and sit, and close our eyes, and get connected with the Simran Dhyan.

42

Meditation Talk
14 Jan 2016 – Afternoon

The Story Of The Stationmaster Brahmanand Ji And His Master

IN RAJASTHAN, Brahmanand Ji was a great Saint. He went to Pushkar. He had been on pilgrimage to Pushkar. He was a stationmaster and he had duties at the station, and he had been initiated by a Master. He used to spend most of his time in meditation.

In those days, usually, trains were quite late. And, one day, this train was delayed by about one and a half hours. So, while he was sitting, he thought that he'll sit for meditation for about an hour, and then get up after one hour and he will do all the necessary formalities for the train, ring the bell and prepare for the tickets, and the accounting, etc., in the next half hour before the train arrives. He had a room for resting in the station, and he went there and set his alarm. He also told his assistant that he should inform him if the train is arriving.

But, when he sat for meditation, he sat in very deep meditation, and he went inwards and his soul also went up. And, as a result, he completely lost the sense of time there. So, he continued to sit for almost two hours.

Now, in the meantime, the train arrived after one and a half hours and, actually, his Master came in the form of Brahmanand. And He rang the bell for the train, and He also sold the tickets and did all the arrangements for the train. So, his Master arranged for the train to arrive and then after the train came, He sold the tickets, and He also flagged away the train at the correct time. And, once the train left, He accounted for all the tickets, wrote into the register all the tickets sold, and tallied the cash and He kept everything intact.

After two hours, when Brahmanand Ji woke up, he got up from his meditation. He was terrified to see the time, and he felt that he's going to lose his job now, because a lot of people would've climbed and boarded that train without tickets and he had, effectively, been derelict in his duties. So, he went and he saw his assistant on the platform, and he asked his assistant whether that train had come and gone.

He said, "Yes, it's been about an hour almost that the train has gone."

Brahmanand Ji asked him, "Who rang the bell? Who flagged the train off? Who gave the tickets? What happened?"

His assistant told him, "Funny you are asking this because you rang the bell. You gave the tickets, and you flagged the train away. So, I'm surprised why you are asking me this."

So, he got faith in the Guru. He realized that it was his Master Who had come and done all of this for him. And he said, "Okay, from now onwards, let it be like this only. Let the Master only come and do all this. I will sit for meditation and I will do His work, He will do my work."

Thereafter, then He became a great Saint and He has written more than five hundred Banis of devotion, and of the pangs of separation, and He has written very good Banis.

So, that way, if we do not waste our time, and we spend our time, as much as possible, in Simran, then we get our success very quickly also.

* * *

So, the time is good and we should make the most of this time. Let us close our eyes and get connected with Simran.

43

Questions & Answers
14 Jan 2016 – Afternoon

Written Questions Submitted For Reply

Ashok:
We'll commence with the question-answer session.

Question:
The lives and devotion of the Masters can sometimes seem superhuman. Sant Ji and Somanath Ji spending decades in austerities and meditation, for example. Would Baba Ji be willing to share some of His personal struggles with the Path? Did He ever question His faith? What kept Him going before He reached the Form of the Master inside? How long did that take Him?

Baba Ji:
The question is right. A lot of Saints, when They come into this world, They have impressions of Their previous life above. So, They come already prepared and ready for this work, as They come into this life. And Their effort looks superhuman when They do it. Also, there are Saints Whom the other Saints grace, and with Their Mercy and Grace, They give Them all of that within. And They give Them the experience, and They make Them Saints. So, that also is with the Mercy of the other Masters. So, these are two types of Saints. So, if we look at the life of Swami Ji Maharaj, He was also an avatar in the sense that He had come all prepared to do this work of being a Saint, but He spent so much time in a dark hut, and He would survive only on eating one roti. So, He did all of that effort for eighteen years. It is important to have that pang of separation from God Almighty, from the Master, which enables us to do a lot of devotion. And the more we do our devotion, the more love, faith, and affection that we develop. So, oftentimes, the kind of pang of separation that we have is not as much as the Masters Who have come ready-made into this world. And, how strongly They feel, maybe as a normal human, that much is sometimes not possible. It is this pang of separation, which drives us in our devotion. When I came to Bombay and I attended one Satsang, which was on a tape, I had such a great impression that was created. And I had such a strong feeling of separation from the Master that, continuously, I was in that thought, and I was always thinking about it. And that, within a month and a half only, transformed and brought in a huge transformation within me. So, when I kept thinking about it, and there was such a strong urge to meet the Master, there was such a strong pang of separation there, that one day was feeling like a year. And I used to feel that if my breath stops, then I will never get to meet my Master. So, within a month and a half only, I

decided that, and I asked the address, and I went to the ashram. So, the journey from Bombay to Bangalore is about twenty-four hours, and I boarded a bus to go to the ashram. And I reached early morning at the ashram. Usually, the time for Darshan was a little later, but Jamal Bhai was at the gate. He took me to Baba Somanath Ji and He allowed me to take His Darshan. When I went there to meet Him, His feet were down on the ground. Usually, He used to sit with His feet up, folded, but His feet were down. And when I bent to take His blessings, and I bowed down to Him for five minutes, ten minutes, I had completely lost the sense of where I was, what I was doing, and I had no sense of time there. So then, Baba Ji was trying to get me to sit up, but I had completely lost that sense of time there, and then, after a few minutes, I realized and I got up. Then, Baba Ji asked me, "Are you going to take Darshan and go back, or are you going to stay in the ashram and do seva?" So then, I told Baba Ji, "I want to do seva." And, thereafter, Baba Ji called Nayar, and then He asked Nayar Ji to give me a room to stay in the ashram. So, thereafter, I stayed at the ashram, and within about four to five months, I got the duty of guarding the periphery of the ashram. And, mostly, that was a very difficult seva. And, mostly, people often had their dinner, and then, they would go and do this difficult seva. And they would fall sick as a result. And, unlike them, I didn't have my dinner. And I used to then go on an empty stomach for this seva, and I felt that this is an opportunity that Baba Ji has given me to do Simran. So, I used to, continuously, do Simran during that seva. This went on for about a year and a half, and by doing that Simran every day, I developed such a strong pang of separation with Baba Ji that I always would like to see Him at all times. And I used to keep on going for Darshans. And it came to a point where Baba Ji told me not to attend the Satsang. And He gave me seva about one, one and a half kilometers away, to look after a field of coconut plantation there. So, what used to happen in that Satsang is, when I would watch Baba Ji and I would sit for Satsang, when I would listen to His Satsang, then I would start getting tears in my eyes. And that separation, that love and affection, was so strong that my soul would start withdrawing up in the Satsang itself. Now, probably that was not the time for the Grace of the Master, the Daya of the Master, at that time. So, He, therefore, instructed me not to sit in those Satsangs. And He told me to go and do the seva elsewhere. So then, I stopped attending the Satsang. However, I would keep watching Baba Ji go towards the hall, and once He would be seated for Satsang and the prarthana would start, then I would leave and go for my seva. So, whatever the Masters do for us, They always look at our benefit and do it. And, that way, in about one and a half years time, the attention of my soul would get withdrawn within. And this is only because of the Simran and the Grace of the Master. With Baba Somanath Ji, after that, I got the bliss of His company only for three years. So, after that, only about one and a half years after this, He was there. And after He left His body, I continued to work at the ashram and do seva in the ashram for another five years. And, thereafter, I moved to the Beta Ashram, which was in the hill, and I did seva there. I went there. I came to the Beta Ashram with the intention of doing meditation. There are a lot of caves in that hill where that ashram is. And I would sit there in the remembrance of the Master and doing my meditation. Now, this is largely due to impressions of previous lives. It is difficult for an ordinary human being to do this. Masters often, when They want to take seva from a soul and They want to get him to do the duty of succession in this, then They often give a difficult seva to

that disciple. They make him do that Simran Bhajan. And They get all of that done from him. And, if he passes, then They see him fit for doing the seva and continuing Their work. And then, They ask him to do that. So, that way, Masters, some leave everything, and They do this meditation 24/7, and They are continuously in this.

And there are also people who stay in the families and who are doing their otherworldly duties, but who are always connected with Simran. Even those people, they see success in about one and a half years, where their soul also retracts inward and they get success in what they're doing. So, where they are also working and doing their duties and staying in their families, but their mind is connected at all times and is devoted and has love and affection for the Master, and is always connected there, and have a strong sense of separation from the Master, which drives them to do their Simran Bhajan, they also get success on this Path. They have to listen to the Teachings of the Master, and they have to go through those difficulties in life.

* * *

Question:
Since we are not permitted to share our inner experiences, I only hear the complaints about lack of experience. This can be discouraging. In truth, how many of us have already reached the Form of the Master inside? Are there advanced disciples who are permitted to share their inner experiences? Sant Ji publicly acknowledged a couple of western disciples to have attained the level of Sadhu, but I have never had a chance to meet them.

Baba Ji:
Sant Mat is a difficult Path. It is a Path where the sole objective of the soul is to go and meet the God Almighty. And it is not a path where we showcase success, and we showcase the preachings and make examples of each other. And, with that, what happens is, we oftentimes spend all our energies that we have gathered, the bhakti that we have done, or the devotion that we have done and, whatever we have gained in the process, is lost in this world only. And that is exactly the opposite of the objective that is intended in Sant Mat. So, we do not want to waste our energies getting back into this world. The only objective is to go back to God Almighty. And, therefore, it is important that we keep all this quiet and restricted, so that nobody wastes those kinds of energies in a show of strength, or a kind of showing off to each other. When we talk about our experiences to somebody, and we relate our experience to somebody else, then, unfortunately, that person feels jealous that they have not had such experiences. And we become egoistic that we have achieved so much in our meditation. And, with that, our progress also stops. All are not the same, and in the sangat, there are satsangis who have progressed well within, and when we sit in meditation, in common community in Satsang like this, then we find that our meditation has improved. This is also improved because of the influence of others who are sitting among us, who have progressed well within. When we sit in our respective homes, and we are trying to do meditation, the mind is more difficult to manage. And it is more difficult to do meditation and get that kind of concentration. When we sit together with others, then we

see that one pumpkin, which is ripe, the other one also sees the color and becomes ripe. So that 'rub-off effect' is there in this Satsang.

From the time of Guru Arjan Dev Ji, earlier, what used to happen was, when devotees would meditate, they would get experiences much faster. And they would experience all of these mystic powers, which would come naturally when one would progress within. And, oftentimes, they would spend these kinds of mystic powers in either cursing somebody or blessing somebody. And a lot of these energies and powers got wasted. After Guru Arjan Dev Ji, it was decided not to give such powers readily and easily to the devotees, and the Masters keep that progress in Their control. They keep it with Them, and when They find that the devotee is fit for being given that experience and given that power, then They give all of that. So, that power is given when the disciple has done his practice, and he has done his devotion and comes at the back of the Eye Center, then all the power that he has developed is given to him there. If, otherwise, also during death, when a devotee dies, whatever he has done in meditation, according to that, the Master comes, maybe a day before or two days before, or earlier, and depending on how much he has done his devotion, He enlightens that devotee and takes him inside. So, whatever Simran we have done, whatever devotion we have done, even knowingly, unknowingly, whatever is done, the Master keeps an account of all of that, and when He transfers it, He gives all of that wealth to that devotee. So, one should not feel dejected about doing his meditation. We should remember that, whatever we are doing, we will get the fruit of this for sure. Only thing is, unlike earlier times, where that fruit would come immediately when one would meditate, this is now being collected by the Master, and it is only to your account, that will come to you, at an appropriate time.

* * *

Question:
Is numbness in the body a good way to tell how close you are to the Eye Center and the Form of the Master? For example, if most of your body goes numb, are you getting close?

Baba Ji:
When we concentrate at the back of the Eye Center and we do our meditation, we do our Simran, then there is a numbness that comes when the mind settles down. Then, our hands and legs start becoming numb together. If we are just getting numbness in one foot, or one hand, or someplace like that, then that could be for some other reason. But, when all the four limbs are becoming numb at the same time, then it is because of the focus that we have at the back of the Eye Center and the Simran that we are doing. Now, however, that does not mean that you have reached the Third Eye. It happens that, for that, there is a while to go. But this happens when the mind gets still and we are doing Simran at the back of the Eye Center. The body becoming numb is a good measure of the fact that we are doing the Simran and concentration in the right way. And we should, more and more, do our meditation as a result.

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Question:
After a group meditation, Master Kirpal would ask, specifically, what everyone saw inside, sun, moon, stars, etc. While Sant Ji said in a talk, one should not concern one's self with any experiences. Are these two at all compatible? And, with this mind, what should be the guidelines in determining one's progress in one's meditation, if experience is not important?

Baba Ji:
So, the experiences that we get when we are doing our meditation, before we have crossed the Third Eye, or we have reached the Third Eye, all those experiences are not experiences which are going to be permanent, or are going to have a long value, where you will be able to, again and again, have that experience. They will come and go. They are both fleeting. So, therefore, we should not focus on our experiences until the time we come to the back of the Eye Center. So, when we sit for our meditation and we focus at the back of the Eye Center, sometimes, when we are doing well there, and we are focused and calm, we can see perhaps light, we can hear some Sound Current also. But then, the same person, when he meditates after that, for maybe several days, he may not get any experience like that. So, we should not get into these frustrations or dejections about whether we had experience now, we are not having, and so on and so forth. Because, when we have such experiences then, after that, we don't have them, then we get into thinking what has happened now, whether we have done something wrong. And we spend our time and energies on these things, and we start getting worried. So, we should not worry about these. These are experiences, which will come and go. We should stay focused in terms of doing our Simran at the back of the Eye Center, and just remain focused there. Do that as an objective.

* * *

Question:
When the Master is speaking and we are waiting for translation, should we focus on doing Simran, or listening to the words, even though we do not understand?

Baba Ji:
When we are listening to Satsang, then we should focus on the words being said, even if we are not understanding it. Because, when we do Simran while we are listening to Satsang then, oftentimes, we will not understand the complete Satsang. It is very good to do Simran, but we should do Simran at other times. When we are listening to Satsang, we should stay focused on the words and try to understand that Satsang. So, when you are listening to the translation, what you have understood from that translation, you can think about that. And spend your time in trying to understand and focus on what has been said there. And mull it over till the next translation comes. And when the next translation comes, you can do the same, and so on;

because, that way, you will listen and you will internalize that Satsang. Otherwise, we listen to Satsang, and then we forget it.

* * *

Question:
I was initiated by Sant Ji. And, sometimes, it can be difficult to contemplate His Form. Since my time with Baba Ji is so much more recent, it's much easier to remember Baba Ji. Is there any value to contemplate on Baba Ji, even though He did not initiate me? What should I do when I'm trying to contemplate Sant Ji and I keep thinking of Baba Ji?

Baba Ji:
It often happens that, when we are seeing Baba Ji in front of us, that we quickly contemplate His Form when we are sitting for meditation. The correct thing to do is to contemplate on the Master Who has given you Naam, and Who has initiated you, and to contemplate His Form. Now, when we are doing this, if it is not possible, and we are unable to do that contemplation, it doesn't matter. We can do our Simran in the dark there and focus on the Five Names that have been given and, continuously, keep doing the Simran at the back of the Eye Center, even if no image of any Master is coming there. And once the mind becomes purer, the Master is sitting within you, your Master is sitting within you, He will definitely give you His contemplation. So, we should not think on those lines. And when we are doing this meditation, and we are trying to contemplate the Form of our own Master, and in-between we get the glimpse of some other Master, or Baba Ji, for example, then it doesn't matter. We should continue to do our Simran and continue to do what we are doing.

* * *

Question:
If one's karma involves the hurting of feelings of someone, when the Master takes on one's karma, is the pain or the hurt ever changed or relieved for that someone by the Master's Grace?

Baba Ji:
So, Swami Ji Maharaj has talked on this topic, and He has given various instances on this kind of a situation. Firstly, we should not hurt people, because we are satsangis. And it is not correct to hurt someone else and someone else's heart. But, if that has happened, then we should beg for forgiveness from that person and, if not once, we can beg for forgiveness the second time, or the third time, possibly. But, if the person is not willing to listen, and is not willing to forgive, then he is responsible to the Guru, to the Master of this disciple. So, we need not be burdened by that sin on a never-ending basis.

* * *

Question:

If some friend, or a member of the family, is sick, can we sit near that person and do Simran in silence? Will this help that person? The same question, if a person is having a nightmare?

Baba Ji:
The effect of Simran is there, so there is a very salutary effect of Simran when we do it like this. But each one in this world has his own karmas, and his own debts, to pay. So, when we do Simran with the intention of reducing someone else's pain, then we are effectively taking on those karmas while we are doing Simran. We should always try to do Simran for going on the Path within, and for going and meeting God Almighty. We should not do our Simran with these kinds of intentions. You can always help that person who is suffering at a physical level. You can do his seva. You can get him medicine. Get him a doctor, or do whatever help you want, at a physical level. But, when we do Simran with the intention of reducing the karmas of that person, then we are effectively taking over those karmas.

* * *

Question:
Does it happen accidentally that so many of us become sick during the meditation program? Or, is it part of the cleaning of karmas in the body?

Baba Ji:
So, this sickness also comes because of the atmosphere and this environment, or the food also. And it is also because of the karmas. So, both of these are happening.

* * *

Question:
Baba Ji, when the Master gives His Grace, for example, through His Darshan, or Parshad, or Satsang, or anything else, to a disciple who is not His own disciple, does He suffer by taking on the karmas of that disciple?

Baba Ji:
When new people come and they take Darshan, or they listen to Satsang, or take Prashad, it is the Grace of the Masters with which some of the karmas get reduced. And now, the Masters do not assume those karmas. So, that is simply the Grace of the Master in the company of the Masters. So, a lot of these karmas also get reduced, the Kriyaman that we have incurred during this life. Some of that gets lightened.

* * *

Question:
When we sit for two and a half hours, does it matter if we did the Simran first, or the Bhajan first?

Baba Ji:
So, when we sit for meditation for two and a half hours, then we should focus on the cleansing of the mind, which is done by Simran and Dhyan, the recitation of the Naam. So, we should do that and focus our energies on that. And, with that, once the mind gets still, gets purer, then we can even hear the Sound Currents. The Sound Currents we can hear later but, like I have said earlier, the focus has to be on the recitation of the Naam and the contemplation of the Master within.

* * *

Question:
When our Third Eye opens and we first see our soul, do we see how dirty she still is?

Baba Ji:
The soul never gets impure. The soul is an element of God Almighty and it always remains pure. So, when we see the soul within, we see the form of the soul at the back of the Eye Center, there is no impurity of that in that soul. And that is in the form of Sound Current, and it is in the form of Light. So, when the mind creates deeds and, with these deeds, there is an impurity that we build up, that impurity is in the mind, and it all is on the mind, and not on the soul. There is a knot tied between the mind and the soul, which cannot be untied. It is tied in Brahm. And, because of that, the soul has to always accompany the mind. And the impurities that the mind has collected over all of its lives, it has to go and suffer for those impurities. And, because of the knot that is tied with the mind, the soul also has to go and suffer all of that. So, if this knot is untied, then the soul can easily go and reach its own home. And the mind also can go and reach its own home.

* * *

Question:
Should we use a chapatti to wipe clean our trays, so as not to throw away Parshad?

Baba Ji:
So, there is no need. As a satsangi, we should not leave any food. We should not leave something like a chapatti inside, or some rice inside, or some other vegetable, or things like that. But, otherwise, there is no need to clean the plate in that form. There is no need to do that. That's a normal thing to happen.

* * *

Question:
From the time our Third Eye opens until we see the Radiant Form of the Master, how much purification must happen?

Baba Ji:

So, once the soul has crossed the Eye Center, it has come to the Third Eye, or the Tenth Door, then, thereafter, it doesn't take too long to see the Radiant Form of the Master within. Automatically, the soul gets sky bound, it sees the sun, the moon, and stars, and then sees the Radiant Form of the Master within. So, only when we have to clear these nine doors outside, and withdraw our attention of the soul, and get it to the back of the Eye Center, only that takes a lot of time and purification.

* * *

Ashok:
This question is not very clear.

Question: What is the meaning of the Five Charged Names of Simran?

Baba Ji: {no response}

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Question:
In a satsangi family with children, what are the guidelines for raising them to get initiation? And, at what age can they get the gift of initiation?

Baba Ji:
So, when the children grow up and they naturally do their studies and they grow up, we should, as satsangi families, try to inculcate a sense of Satsang within them, where we can ask them to sit for Satsangs, or we can talk to them about the Masters, and talk to them a little bit about the Sant Mat and spirituality, and get them to get interested in the Path.

* * *

Question:
When we meditate, the benefits of the meditation are held in reserve for us. If we meditate and fall asleep, does the meditation count? Or, is the sleep time subtracted from the reserve that Master keeps for us? To stay awake, the Masters would meditate in cold rivers and tie their hair to the wall to stay awake. What if the hair is short, or we are bald, or there is no river, how can we stay awake and please the Master?

Baba Ji:
When we sit for meditation, many times we get the sleep for several reasons. Sometimes, even because of a higher sugar level in the blood, we feel sleepy. Or we are tired. Or, oftentimes, the mind when it becomes still when we become calm because of that, even that induces sleep. So, there are several reasons why we go into sleep when we are doing meditation. Now, when we sleep that, of course, is not counted for meditation. But, it is like this, that if a mill worker goes to the mill, and he gives his attendance every day, and he doesn't work there in the mill, he just

goes and gives his attendance. And, at the end of the month, he still gets his payment. So, that is, at least, there is a duty. So, instead of not sitting, it is better to sit and sleep. So, that is how it is. But, if we want to progress within, then we should stay alert, and we should do our Simran Dhyan and try to do it consciously. So, if we feel very sleepy, then we can, maybe, just take a short stroll and, with that, we get our sleep away, and then we again sit back for meditation.

44

SATSANG
14 Jan 2016 – Afternoon

The River Of Devotion Should Flow Continuously And Constantly, Despite All Circumstances

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The paathi sings the Bani of Sant Kabir Sahib from the book: Santon Ki Bani, Vol I, pg 213

Timir gaya rabi dekhte,
Kubudhi gayi guru gyaan,
Timir gaya rabi dekhte,
Kubudhi gayi guru gyaan,
Sumati gayi ik lobh tein,
Bhakti gayi abhimaan,
Bhakti gayi abhimaan.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. In this Bani, Kabir Sahib talks about devotion, and how we face some other impediments due to our lust, greed, attachment, ego, and anger. He says that this darkness, which is surrounding us, when the sun rises, this darkness vanishes. And where it goes, we don't know, but that vanishes when the sun rises. And then, once there is brightness, the earth is all lit up, and everyone gets around doing their work.

So, Kabir Sahib says, "With the sunrise, the darkness of this earth vanishes. Like that, with the knowledge from the Master, the darkness of our ignorance within vanishes." He explains how this darkness of ignorance goes away from us, and how the Knowledge of the Masters comes. It is when, on the Teachings of the Master, we do our Simran and Dhyan and focus inwards and, after going to the Tenth Door, we go in and see the Radiant Form of the Master within. And then, with the Grace of the Master, we get to see the Jyoti within, and He gets us connected with the Sound Current. And that dispels the complete darkness of ignorance that we have. In that situation, when we close our eyes, we see full Light within. We see it all illuminated within. And when we open our eyes to the outside world, then we see the light outside also.

This darkness of ignorance is not there only today with us. It has been for millions of previous lives. This darkness gets quelled in a second with the Knowledge of the Master. When the disciple goes within and he sees all of this, he sees how this whole cycle of life and death is happening, how Maya and Kal have created this whole illusion, how they have brought into

work these five elements, how we are all suffering as a result of all our karmas, and how we are getting into the cycle of life and death. And, if we seek this Knowledge by reading Vedas, by reading scriptures, and by Gita or Ramayana, or any other religious books, this Eye of Knowledge within will not open. If we read these holy books, and we read more and more, the more we read, the more confused we get, because there are various things explained in that with different perspectives. So, the more we read these books, the greater confusion it leads to.

In Sant Mat, it is a very simple Path. The Path is to simply follow the instructions of the Master faithfully. And the instructions that the Master is giving us are to simply do our Simran and Dhyan and get inwardly focused.

Kabir Sahib says, "The good virtues that we have, they get destroyed once greed sets in. And when ego sets in, our devotion gets destroyed."

When a disciple gets egoistic, his progress on the Spiritual Path stops. The only veil separating us, the soul and God Almighty, is the veil of ego. And it is to get this veil removed between the soul and God Almighty that we go to the Masters. And on the Teachings of the Masters, we carry out our devotion, and when we do it with love and affection, we get our mind purified and we are able to then reduce our ego and get this veil taken away. By doing the devotion of the Masters with love and affection, we start becoming humble, and with setting humility within us, our Path of Spirituality progresses.

Bhakti bhaav bhaadon nadi,
Sabai chaleen ghahraaye,
Bhakti bhaav bhaadon nadi,
Sabai chaleen ghahraaye;
Sarita soi saraahiye,
Jo jeth maas thahraaye,
Jo jeth maas thahraaye.

Kabir Sahib says, "Our devotion is like a river. And that devotion starts moving and gaining the momentum like the flow of a river, it gets faster as it goes further."

Our devotion is like the river in a rainy season when it gets a lot of momentum. It has a lot of speed with a lot of water coming. Kabir Sahib says, "That river is very good when, even in the summer months, it doesn't dry up." He says, "In the rainy season, there are lots of rivers that start flowing, but when summer comes, those rivers dry up."

So, Kabir Sahib says, "The river of devotion should flow continuously and constantly, despite various circumstances. We should have the flow of devotion and the progress continuous and constant."

Sometimes it happens, when we have wealth and we have the riches, and things are going well for us, then we do our meditation and we do our devotion. But, if some mishap happens, or we face some difficulties in life, then we start doubting the faith in the Master and the capability of the Master.

So, therefore, even in those circumstances, when there is some illness, or there is some other difficulty or ailment, we should continue to have the same quantity, or the same level, of devotion. That is how it should be. So, that is the true devotion that, even in difficulties, it is also there.

Kaami krodhi laalchi,
In tein bhakti na hoye,
Kaami krodhi laalchi,
In tein bhakti na hoye;
Bhakti karein koi soorma,
Jaati baran kul khoye,
Jaati baran kul khoye.

Kabir Sahib says, "People who have lust, or anger, or greed, such people cannot do devotion."

The flow of lust is downwards. So, the soul, and the attention of the soul, gets pulled downwards. And the flow of Naam is upwards. So, these are opposing each other. Therefore, to be alert and not get swayed by lust, it is very important for a devotee to do that.

Sawan Singh Ji Maharaj used to live in a worldly manner, in a family, and He used to say how one should live in this worldly manner in the married life. He used to say, "Our intercourse with the spouse should happen once in a month. And once a baby is born to the couple, then for three years, they should remain celibate. One year, to take care of the womb of the lady, and two years, to take care of the milk of the lady." And then, the child, which is born, will be bright and will have good virtues. Otherwise, the parents have their influence on that child.

So, if we want to move ahead on our Spiritual Path, then we have to control these urges.

Bhakti dwaara saakara,
Raayi dasave baag
Bhakti dwaara saakara,
Raayi dasave baag
Man airavat hoyiraha,
Kaise hoye samaav,
Kaise hoye samaav.

Then Kabir Sahib says, "The Door of Salvation, which is at the back of the Eye Center, is one-tenth the size of the sesame seed. And to pass through that it is difficult, because the ego that we

have, that ego is as big as an elephant." So, to have that elephant to pass through that small door is very difficult.

Therefore, to pass through that very, very small, fine door, the mind also has to be very subtle and very pure. In order to do that, when we do our Simran and Dhyan and the contemplation of the Master, it is like grinding our mind and ego on Simran and this contemplation of the Master. And we make it more and more fine and more and more pure.

So, Kabir Sahib says, "The Door is so fine and the mind has become like an elephant because it has all its desires, it is pulled by its senses, and it has created a huge ego for itself." All of this makes it very difficult to pass through that very fine door.

Now, when we do our Simran and we do our Bhajan, then we purify the mind. We make the mind more subtle, more pure, and we get rid of all these outside pressures and pulls. And then, the mind becomes more sublime and is able to go through that fine door.

Kabir guru ki bhakti bin,
Dhig jeevan sansaar,
Kabir guru ki bhakti bin,
Dhig jeevan sansaar;
Dhoo'aan ka sa dhaulhar,
Jaat na laagai baar,
Jaat na laagai baar

Kabir Sahib says, "Without the devotion of our Masters, this life gets wasted because we have believed this world to be true. And we have believed this outside, physical body of ours to be true. And we are spending so much time in the upkeep of this body, and in our pursuits of this world, that we are not getting any time to go within."

These feelings for the world and this love of this world and this body are like smoke. And when the smoke starts rising, it feels like a cloud that comes, and we see that becoming big. But, when one slight whiff of wind comes, then all this smoke gets scattered. Because then, when death comes, or we get some illness, all of this vanishes.

So, without the benefit of devotion, without having done that devotion, all of this is of no value. These two things, this world and this body, they don't go with us in the end. God has given us this time to do this meditation. So, if we do not spend that effort towards devotion and towards love of God Almighty and the Masters, then we will be wasting this time, wasting this life.

* * *

Once, a king went in the jungle for hunting, he got thirsty and he wanted to drink water. So, he searched for someplace there. And then, he found that there was a place, a hut, of a woodcutter.

So, he went to that hut, and in that hut, the woodcutter and his wife were sitting, and he asked for water.

So, they offered him hospitality. They asked him to sit inside on a bench. Once he was seated there, they cleaned a vessel. And then, nearby, they had dug a fresh well. And so, they took out some fresh water, giving him that utensil.

So, the king thought to himself that, "This person is helping me. And, that way, he might be helping so many people who may be losing their path, or coming this way in the forest." He wanted to help this woodcutter. So, he gave the address to that woodcutter, and he said, "You come, if you need anything, you come to this address, you come to me."

So, after two, three days, that woodcutter went to the king. The king called in his minister, and then, he said, "This farmland, which I have, which has all sandalwood trees, you transfer this into that woodcutter's name."

That was about fifty to sixty acres of jungle land, having all sandalwood trees. So, that minister transferred all of that land to this woodcutter. That woodcutter went to this land and he was very happy to see so many trees planted there. He thought to himself, "Good, now I don't have to search for wood in the forest. I can start cutting these trees, burning them, and making coal out of that." So, that way, he would cut the trees, make coal out of them, and then, he would sell the coal in the market. So, that's how he started earning his livelihood.

Three, four years passed by, and that king once went again in the forest, and he remembered that this woodcutter was there. And now, with that full sandalwood forest that he had given him, he felt that he'll be a rich man now, and would have made a big house for himself. So, he was thinking like that and when he went there to see and meet that woodcutter, he saw that, in that jungle of sandalwood, this woodcutter was still sitting with a small hut. He saw that the whole jungle had been leveled, and there were only very few trees left now in that jungle, very few sandalwood trees. So, the king asked him, "What have you done with all that wood?"

The woodcutter told him, "I have done the same thing that I was earlier doing. I used to cut wood, and then make coal out of it, and sell that coal."

So, that king really cursed himself as to why he had given such a precious thing to this person. And he told him, "Okay, do you have some wood left out of those trees?"

So, that woodcutter went and fetched a couple of logs he had of those sandalwood trees.

Then, the king told him, "Do one thing. Take this log as it is, don't burn it. Just take it to the market, and just sell it as it is. And see how much money you get for it."

When that woodcutter took that log to the market, the smell of that sandalwood was spread all over, and a lot of traders came to purchase that sandalwood from him. And then, with only those small pieces of log, he made a lot of money.

So, when he came back with a lot of money, the king told him, "You wasted all of this wood in burning it. You should've just cut it and sold it. You would have been a crorepati by now."

* * *

So, it is like that woodcutter that we spend our lives. God Almighty has given us this precious body for doing His devotion and getting salvation. But we are using the time of this life in very wasteful exercises. We spend it on lust, on anger, on greed and such other things, and that is of no value. And that chance that God Almighty has given, to be used in this precious life, is lost. And then, the soul goes back into those 8.4 million life forms, because we have wasted this opportunity that God Almighty has given us to do His work. We have not done that work, and that is why we suffer.

Nir pakchhi ko bhakti hai,
Nir mohi ko gyaan,
Nir pakchhi ko bhakti hai,
Nir mohi ko gyaan,
Nir dundhi ko mukti hai,
Nir lobhi nir bhaan.
Nir lobhi nir bhaan.

Kabir Sahib says, "The person who is unbiased, or is not prejudiced by his caste, creed, color of skin or such like, and who does his devotion, that devotion is the True Devotion. And the person who gets that Knowledge, who gets the Knowledge within, is the person who is free from desires. And those others who are lost in attachment, to them even the talk on spirituality is not understood, nor digested, by them."

* * *

During Guru Nanak Ji's time, there was a disciple who had taken initiation. In those days, the knowledge of initiation was not so profound. And where his family, perhaps, would have taken initiation, this person also went and took initiation. So, this person was very attached to his family, and his farm work, and other things, and he had a lot of affection for his animals. He had this affection for his cattle, for his animals, and when he died in that attachment, he was reborn as a calf.

The law is that, where we have desire, we will be born in the same place. And the only thing is, the form in which you are born, the life form, which you take, that depends on the karmas. So, if your karmas do not warrant you to have a human form, you will be born as any other animal

there, depending on your karmas. But you are born in the same place where your desire has led you.

That family was a well-to-do family, and he was born again in that family as a calf. And he was well looked after as a calf as he grew. But, after three years or so, they took him for farming.

So, when a calf runs here and there, to train that calf, they have to, sometimes, beat that calf. So, his own children would beat him as a calf. But they didn't know that he was their father in the previous life.

So, when he grew, there were five bullocks, and he was one of them. And then, he was also taken to do farming.

Guru Nanak Ji was there, on a hill nearby with Mardana and He suddenly started laughing. So, Mardana Ji asked Guru Nanak Ji as to why. There was nothing warranting Him to laugh, so why had He suddenly started laughing?

So, Nanak Ji told him, "What can be done? This jiva, who was with me, he was to rise above the human form but, instead, he has gone into lower forms, and he is now born as a bullock."

Mardana told Nanak Ji, "Now, he must be suffering, so he may come back on the Path. Why don't we go and try to bring him on the Path?" So, when They reached that family's house, it was a well-to-do house, and they received Nanak Ji and Mardana Ji, and they asked Them as to what had brought Them there.

Nanak Ji told them, "I want to see one of your bullocks."

When that person took Guru Nanak Ji to where all the five bullocks were, there He went to that bullock in which that soul, who was initiated by Him, was. Then, He whispered in the ear of that bullock, "Now, at least, are you willing to come?"

But then, that bullock conveyed that the bullock, which is with him on duty, that bullock is weak. So, if he comes, then they will not be able to do farming properly. So, that farming will not happen, if he leaves now.

The Saints do not use any force and, therefore, seeing him attached and still lost in that attachment, they left him there.

The bullocks normally have lives of around eighteen years but, because they are made to do such hard work, they do not live that long. So, after a few years, that soul in that bullock left the body, that bullock died. And because he still was attached to that family, he was still attached there, and he still had desires there, he was, again, reborn in that same place. And now, this time, he was reborn as a dog.

So, when he was a pet dog in that family, oftentimes, the dogs come inside the house. One day, that lady had prepared some rotis of bajra and, on that, she had kept some in the utensil, and she was cooking one of them. She had left that and just gone off to fetch some water.

When that dog smelled that bajra roti getting prepared on the fire, it came inside. And then, he pulled that roti out and started eating it. Now, meanwhile, that lady came back. And she saw that this dog was eating that roti, which she was preparing. So, she set that pot of water aside, and she took a stick and she was waiting at the door. When that dog started running, she hit him hard with that stick, and it broke his backbone.

Now, she didn't know that this was her father-in-law in his previous life. So then, there was no one to take care of that dog. He stayed there, suffered, and after about a month and a half, he died. But his attachment was still there. So, he was again reborn. This time, he was reborn as a snake in that place.

So, that snake gradually started growing there at that place. But he had that attachment to see his grandchildren, and he would go to see them. And when the family members would come to look and catch him, he would, again, hide somewhere.

One day, it so happened that the family members were on the farm, and they were cutting grass there, and their granddaughter was at home on the bed. She was crying and there was no one to look after her there. So, he could not stand that his granddaughter was crying. He came out from his hole, and he went there to make her stop crying. He was playing with her, and then, that granddaughter became quiet.

But, in about ten, fifteen minutes, one of the ladies of the home, came back to fetch some water. When she saw that there was a snake on that bed of the granddaughter there, she threw that pot of water and ran out to call everybody, and said that snake has bitten their daughter. So, three, four people came with sticks and, meanwhile, he continued to play with his granddaughter. He had completely forgotten about what kind of a body he was in now. So then, they beat that snake to death. But he had not done anything to his granddaughter. But there still was attachment. So, he again was born. This time he was born as an insect. And the dirty water that went out from the house into the backyard, he was born in that gutter there. So, as an insect, he may be the size of a grain of rice, a little bigger than a grain of rice.

Now, meanwhile, Nanak Ji was reciting some words, and Mardana Ji was writing it when Mardana remembered, and he inquired with Nanak Ji, “What became of that devotee who was born as a bullock?”

So, Nanak Ji told him, “He died as a bullock. Thereafter, he took the form of a dog. Then, he died as a dog. After that, he became a snake. And, after he became a snake, in the next life now,

he is an insect, and he is there in that gutter. And, after this, he will go and become a tree in that house."

So then, Mardana prayed to Nanak Ji and said, "You please help him, because this jiva is not going to otherwise come back into this fold."

Nanak Ji also told him, "Even I am getting old, so let's go and get him now."

So, they went again to this house, and again, were well received, etc. And then, they wanted to use the washroom at the backside, so they said, "We'll go behind." And there, Nanak Ji told Mardana where this insect was.

Then, Mardana Ji took that insect out from that gutter with the help of two sticks. And, once that insect was taken out, Nanak Ji crushed it with his toe and, with His Grace, He gave him the life of a human being.

* * *

So, Kabir Sahib says, "The souls, they spend so much time in these worldly pursuits, and they don't understand the meaning, and they don't follow the words of the Masters."

Bhakti soi jo bhaav se,
Iksam chit ko raakh,
Bhakti soi jo bhaav se,
Iksam chit ko raakh;
Saach seel se kheliye,
Main tain dou naakh,
Main tain dou naakh

Kabir Sahib says, "Devotion is achieved by only those people who are unbiased towards others, who are equal, who look at everyone equally, and it's only such people who can develop true devotion." So, a true devotee is one who sees the enemy, or a friend, a sinner, or someone who has done good deeds, everybody, equally. The other basic plank of devotion is truth. We should have truth as our main plank. And our behavior, our talk, and everything that we do, should be on the lines of truth.

The devotion is as difficult as walking on the fine blade of a sword. And it is difficult because no one can progress further, unless he is truthful, unless truth has become his basic fundamental.

So, Kabir Sahib has also said, "There is no penance bigger than speaking truth and being truthful. And there is no bigger sin than lying and being untruthful."

Till we manifest Truth within us in all respects, we cannot be successful on the Path of devotion, we cannot move forward on the Path of devotion.

So, we go into the forest; we leave our families. Or, we go in the ashrams, and we stay there in pursuit of our Spiritual Path. But the success of this Path is achieved, wherever we are when we have the following things. One, is to look at one and all equally. Whether a person is good, or he is bad, when we look at him and be indifferent as to what he is, and we look at everybody equally, that is one behavior we should have. The second is, we should have love and affection to the Master and this Path. And the third is truth. If we look at the word 'truth', it is there in Sach Khand, Sat Lok, Satguru, all these names are embodied Truth. And we can only be successful in this Path when we make that Truth a part of our lives, and when we are truthful about everything.

So, when we do our Simran Dhyan, and we go inside also, we get connected with the Sound Current, that is Truth. We become satsangis. We get into the company of Truth when we get within. So, it is Truth, which is the basic tenet of this Path.

Most of us will have this doubt that, in our businesses, or in our trades, thinking, "How can we do our business, or trade, if we don't lie a little? So, we need that to sell our wares to people."

But, we see Baba Somanath Ji also did His business, and He did His business on the premise of Truth.

* * *

Once, some merchants from Bangalore had come and asked Him, "You say that we should only speak truth all the time. How is that possible because, when we sell are clothes, and when we sell things in our shop, we have to lie a little."

So, Somanath Baba Ji had told them, "No, you are not required to lie. For example, even I have done business. And when I did this business, I used to sell clothes in my shop and I used to fix the price. So, if I had to decide that I would make a ten percent profit, then I would add that markup to my price at my ten percent, fix it, and write the prices. Whoever wanted to buy, would take it. Whoever did not want to buy, would not take it. But then, I never got into this thing about telling him a high price first, then telling him a lower price after that, and then coming to some discount. So, all that is not required."

Bhakti soi jo bhaav se,
Iksam chit ko raakh,
Bhakti soi jo bhaav se,
Iksam chit ko raakh;
Saach seel se kheliye,
Main tain dou naakh,
Main tain dou naakh

Radhaswami.

45

Meditation Talk
15 Jan 2016 – Morning

The Extent Of The Purview Of Kal And The Purview Of Dayal

KAL AND MAYA CREATED 8.4 million life forms. In that, 3.0 million were various types of plants, trees in which all kinds of vegetables, wheat and all other plants and trees come. There were 2.7 million different types of insects, and about 1.4 million life forms in the form of birds, which have three elements. And there were about 0.9 million life forms, which stay in water. And, lastly, about 0.4 million humans and mammals.*

* *Jalaja (Water-based life forms) – 0.9 million (9 lakhs)*
Sthavara (Immobile, implying plants and trees) – 2.0 million (20 lakhs)
Krimayo (Reptiles) – 1.1 million (11 lakhs)
Pakshinam (Birds) – 1.0 million (10 lakhs)
Pashavah (terrestrial animals) – 3.0 million (30 lakhs)
Manavah (human-like animals) – 0.4 million (4 lakhs)

So, in these four categories, 8.4 million life forms were built and kept. In the early part of the creation, the soul would remember its past birth and, as a result, this whole lifecycle of 8.4 million did not work.

So, thereafter, Niranjan again sat in penance for sixty-four chaukriyugas on one foot.

So, when Sat Purush was happy with the penance of Niranjan, He asked him what he wanted.

And Niranjan told Him, "I want three blessings."

So, Niranjan asked for the first boon, "When I place a soul in a life form, he should be happy staying in that life form, and he should not remember his previous birth. So, wherever I keep him and wherever the soul is, in whichever life form, he's happy in that life form."

He was aware that Sat Purush would be coming Himself to take the souls back. So, the third boon he asked was, "When You come to this creation to take back the souls because You have promised those souls that You will come when they want to go back, You will not show any kind

of miracle. You will not use any mystic powers here. And when You come by way of Satsangs, You can explain to the jivas and then, whoever's willing to go, You can take them with You."

After these three boons were granted, the jivas got entangled in this cycle of life and death. Because the soul doesn't remember its previous birth, it is happy where it is. And it has forgotten about its True Home.

So, looking at the suffering of the souls, Sat Purush is sending His Ambassadors, His Elements from above, as Saints into this world. So Souls, which have gone inward and have risen above with Their Masters, and Who have crossed Par Brahm, and Who are above, in those planes, such souls are sent back into this world, and They are asked to help the other souls to come within and come up. Because, up to the Brahm, is within the purview of Kal. And, beyond Brahm, is the purview of Sat Purush, or Dayal.

So, therefore Sat Purush sends those Souls Who have crossed the compound of Kal, or the purview of Kal, and are within the region of Dayal, and Who are in-between Par Brahm and Sat Lok. Because Sat Lok is an immortal place, and once the soul goes into Sat Lok, it doesn't come back. So, souls who have transcended within and have crossed Par Brahm and are, perhaps, below Bhanwar Gupha, or in Maha Kal, or in Par Brahm, such souls are sent back into this creation. Such souls are Saints* Who come back into this creation to take back other souls.

> ** In a subsequent conversation with Babaji He explains that Souls Who have crossed Par Brahm are in the form of Shabd in the region of Dayal. After being taken up to Sach Khand and receiving the Darshan of Sat Purush, Sat Purush then directs Them, while They are still in the regions of Par Brahm or Bhanwar Gupha, to go back into the world, ordained as Saints, to connect the souls with the Shabd, and They remain in those regions until all of Their initiates' souls are redeemed.*

So, once the Masters initiate a soul, the liberation is a given. The soul will definitely get liberated thereafter because the Master takes the control of that soul and takes it over from the Lord of Judgment.

So, thereafter, the soul is with the Masters. The Doer is the Master at all times, and after death also, only the Master comes to take the soul.

There are some circumstances where a soul doesn't listen to the Teachings of the Master and ends up consuming alcohol, eating non-vegetarian food, or other things, which the Masters have asked him to refrain from. He indulges in all of those things and forgets about Simran, Dhyan, and forgets about the Master then, at the time of death, the Master sends the Lord of Judgment to collect that soul. So then, such souls, where they have not even in their dreams done any meditation or Simran, such souls are then, after their death, collected by the Lord of Judgment. And the Masters direct the Lord of Judgment where that soul is going to be reborn. So, in that village, or in that family, that Lord of Judgment takes that soul, and that soul gets rebirth at that

place. Masters do not send the angels of death. They always send the Lord of Judgment, and then the Lord of Judgment follows the instructions of the Master and gives rebirth to the soul at a different place. So, when that soul is reborn, because he is born in a different body, that connection he had with the earlier Master, that doesn't continue. So, usually, the Master, Who is there at that time, He takes that soul under His instructions, and then, He takes that soul further inside.

So, once a soul is initiated, the Masters never leave the soul back in the ocean of life and death. They usually always take the soul within. Even if the soul has love and devotion equal to one seed of a sunflower, even if he has done that little meditation or devotion, but he cares about the Master, then They come and fetch that soul.

So, this is a very precious time that has been given by God Almighty to us. And we should be very mindful of this precious time. And we should be worried about going back to our True Home to God Almighty.

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So, this morning time is good. The mind is quiet and we have just woken up. A quiet mind is good for meditation and we should use this time to arise and get connected to Simran and Dhyan.

46

SATSANG
15 Jan 2016 – Morning

The Amount Of Grace The Masters Shower On Their Disciples Cannot Be Fathomed

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The paathi sings the Bani of Swami Ji Maharaj from the book: Santon Ki Bani, Vol I, pg 85

Satguru saran gaho mere pyaare,
Karam jagaat chukaaye.
Satguru saran gaho mere pyaare,
Karam jagaat chukaaye.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. Before I explain the Bani, I bow to the feet of my Masters SomAjaib Who have graced me and made me fit for this seva. I bow to Their Feet Who have made me fit for this seva. Otherwise, I was a villager from a small village and no one would value me for more than four annas. So, it is only with the Grace of these two great Masters, where one Master graced me and He got my life on track, and the other great Master helped me spiritually, and even in a worldly manner. And this is the Grace of both of these two great Masters only. So, these few stanzas that I'm trying to explain here, it is possible only by the Grace of these two great Masters, because it is not the capability of a soul, who can sit at the plane of the mind and intellect, and try to explain the Banis of great Saints.

Before this Bani, the prayer that we just sang, the Bani, 'Sant Satguru Sat Swaroopa', that Bani was written in 1946**.** Somanath Baba Ji had taken a few disciples and had gone to get them initiated in Beas. And he had gone to Sawan Singh Ji Maharaj. And there, these two Banis were recited. This was the first one, and the second one was 'Din Bandu Din Nata Dayal Satguru Jar Tarka'. So, these two Banis were recited there.

This Bani, which we just sang, which we just recited, completely describes the greatness of the Master, and the whole Bani is written on those lines.

Sawan Singh Ji Maharaj, when He heard this, He said, "This is a prayer. This is a true prayer and you should recite this as a prayer." And, thereafter, in all the Satsangs of Somanath Baba Ji, this was always recited first, before the Satsang, as a prayer, singing of the greatness of the Satguru and the Master.

So, Saints have sacrificed everything and have surrendered to the Masters. And They do everything on the directions of the Masters that are given to Them. You are more aware of Sant Ajaib Singh Ji and Kirpal Singh Ji, so Sant Ajaib Singh Ji, at every instance, would always sing the praise of Kirpal Singh Ji. He would always mention Kirpal in His discourses and in His statements. So, He would always remember His Master.

In this Bani, Swami Ji Maharaj says, "Take the protection of your Master. Surrender to your Master."

When Swami Ji Maharaj wrote this Bani, Agra was a center of all kinds of rituals and all outwardly kinds of spiritual practices. During such a time, Swami Ji Maharaj had written all of these various Banis and had praised and explained the importance of the Masters, surrendering to the Masters, the importance of Naam, and all of the various aspects of Sant Mat, which were explained through His Banis in that period.

Surrendering to the Master is a very difficult thing. Surrendering to the Master means to surrender our mind, body, and our wealth. But now, it is very difficult, or practically impossible, to surrender to the Masters, because the mind is impure with several millions of previous lives, where it has done its karmas and all this burden of these karmas and these impurities are on it. So, it is very difficult to surrender to the Masters. Therefore, the Masters today insist on us doing Simran and Dhyan for the purification of the mind.

As we do more and more Simran and Dhyan, our mind becomes purer. And, as it becomes purer, we start contemplating on the Form of the Master, and we progress on this Path. So, as we do that, the mind purifies, and the attention that we have now got outside in the world, and on other things, and our desires, all that attention starts getting inwardly focused. And, as the mind becomes purer, and our focus improves within, then our spiritual Path within starts.

The soul's attention within starts focusing at the back of the Eye Center. And, that way, when we go within, and the attention, because of the Simran and Dhyan, starts getting focused at the back of the Eye Center, we manifest the Radiant Form of the Master within, and we see the Jyoti within, and we get connected with the Sound Current.

Once we see the Radiant Form of the Master within, this surrender, which we are talking of, automatically happens there. And once we go in, the Kriyaman karmas, the Kriyaman deeds that we have been incurring, those get redeemed completely. And the store of Sanchit karmas, which is there with us, that also significantly gets lightened.

The Pralabdh karmas continue because the body is made on the basis of the Pralabdh karmas. So, Saints do not disturb the Pralabdh karmas. But, when we do our Simran and Dhyan, it oftentimes happens that our major karmas get significantly lightened, and our suffering reduces from that of a guillotine to a small thorn prick.

So, Swami Ji Maharaj says, "To get out of this cycle of life and death, there is only one means, and that means is to surrender to the Master."

Satguru saran gaho mere pyaare,
Karam jagaat chukaaye.
Bhool bharam mein sab jag pachta,
Achraj baat na kaahu suhaaye.

Swami Ji Maharaj says, "The soul is so badly stuck in this illusion created by Maya and Kal, that the words explained by the Master, and the thoughts explained by the Master, are not understood by that jiva."

Just like the soul is an element of God Almighty, the mind is also an element of Kal. And the orders and directions to the mind are to ensure that the soul does not leave the compound of Kal.

So, Mahatmas always say, "There is no enemy outside. All the people outside are your brothers and sisters. The only enemy that you have is the one sitting within you." They say, "These souls are all daughters of the God Almighty. And they are all drops of the ocean of God Almighty. And they are all pure." So, Mahatmas say, "If you want to get salvation and go back to your God Almighty, then do not listen to the mind. Listen to the Masters."

The Masters, through Satsang, give us directions and bring us on this Path. After initiation, the Masters sit at the back of the Eye Center. And They are always concerned about having this soul come back and realize itself. When we go inside and we see the Radiant Form of the Master within, then the faith in the Master becomes absolute. And then, we become the right vessels for assimilating the Grace of the Masters.

This world is all running behind delusion. And delusion, or duality, is when we understand what is false to be true, and what is true to be false. So, all that we see is destructible. The world is untrue. Our relationships are untrue. This body is untrue. And all of these are simply manifestations of the karmas that we have incurred in the past. And all of this is subject to destruction.

And, on the contrary, the soul is Truth, Master is Truth, Naam is Truth, God Almighty is Truth. So, if we take the support of these Truths, then we will not get affected by what is false.

Bhool bharam mein sab jag pachta,
Achraj baat na kaahu suhaaye.
Bhaag-heen sab jag maaya bas,
Yah nirmal gati koi na paaye.

Swami Ji Maharaj says, "The soul is unfortunate in this world. It is lost in all of these outwardly pursuits. And, therefore, it is not getting the True Path of salvation." All the Saints have got Their salvation and have come to Reality only with the surrender to Their Masters.

* * *

We see Jaimal Singh Ji Maharaj also spent ten years trying to search for a Master. And when he did that, he went to Swami Ji Maharaj and he wanted to spend his life in the devotion of Swami Ji Maharaj in the ashram.

Swami Ji Maharaj told him, "No, you should not stay at the ashram. You should find some means of livelihood and continue to do your devotion."

And, following this instruction of his Master, Jaimal Singh Ji Maharaj was recruited into the army in the Sikh regiment. And there, he would work very hard during the day. He had dug a trench of five feet, and when everyone else would be asleep, he would be sitting there in that trench, with his gun kept, and with a blanket on that, and he would sit for meditation all night. He did not have a family, as he did not have a wife or children. He had his mother, but it had been quite some time since he had left his mother.

So, he worked till his retirement age, and he spent his whole life dedicated to, and in the devotion of, the Master. He lived a very difficult life, where he worked the whole day, and then, he would do his meditation and devotion in the night.

If we examine the life sketches of all Saints, you will find that They have done a lot of things to please Their Masters. Therefore, if we do not do our Simran and Dhyan, we do not do our meditation, and we do not follow the Teachings of the Master, then we will not be able to progress on the Path of Spirituality.

Bhaag-heen sab jag maaya bas,
Yah nirmal gati koi na paaye.
Jin par daya aadi karta ki,
So yah amrit peevan chaahe.

Swami Ji Maharaj says, "God Almighty, for the souls that He wants to get connected with Him, He graces these such souls, and He motivates these souls, to do His devotion. And then, with that devotion, they go within and meet God Almighty."

With the good karmas of several hundreds and thousands of lives and lakhs of lives, we get the benefit of a human life. And it is only with the Grace of God Almighty that, in a human life, we get the company of the Masters.

Jin par daya aadi karta ki,

So yah amrit peevan chaahe.
Kahaan lag mahima kahun is gati ki,
Birle gurumukh cheenhat taahe.

Swami Ji Maharaj says, "How can I praise this greatness of being a Gurumukh? Only a True Gurumukh will understand this greatness."

There is so much intoxication in the Sound Current, in Naam, that Guru Granth Sahib also refers to Naam as nectar. And there is so much intoxication in this nectar. There are so much enjoyment and bliss in this nectar.

The mind is forever wanting to go to things that give it pleasure. So, it is a pleasure seeker. It will keep on going to things, which give it more and more pleasure.

When the Anahad Nad resounds within, and when we go within and get connected to that Anahad Shabd, to Naam, or the Sound Current then, when the mind gets connected to the Sound Current, the intoxication, the bliss and enjoyment it gets from that, is unparalleled. It gets the best pleasure, and then, it kicks away all of the other pleasures of the world and stays intoxicated in Naam.

After the mind gets connected with the Sound Current, the mind also awakens from its sleep. And it also realizes that it is not the body, it is an element of Brahm. And then, it also starts making efforts to go back to Brahm.

So, the same mind, which is an enemy today, which is not allowing us to do meditation and do our devotion, this same mind starts helping the soul to go back. The same mind wants to go back to Brahm. And it starts helping and making the soul to do meditation and devotion. So then both the mind and the soul go upwards to Brahm. And there, in Brahm, the knot that is tied between the mind and the soul, which has been tied for millions of lives, that knot gets untied.

So, thereafter, the soul gets freed from the mind. The mind goes to Brahm and the soul goes upwards with its Master. And then, when it dips in Mansarovar, or the Pool of Nectar, it gets pure.

There, the Master is also the manifestation of the Sound Current, and the soul also manifests itself like the Sound Current, and there is no male, and there is no female.

Kahaan lag mahima kahun is gati ki,
Birle gurumukh cheenhat taahe.
Bin guru charan aur nahi bhaave,
Is aanand mein rahe samaaye.

So then, Kabir Sahib says, "What is the state of the Gurumukhs? They do not even want to stay for a second away from their Masters." He also says, "Once the Sound Current starts resonating within, and we get in touch with the Sound Current, then the devotion of the Master becomes so strong that, even a second that we spend deprived of seeing the Master, the pang of separation is so strong that we feel we have passed fifty years in that."

* * *

When Amar Das Ji wanted to select His successor and choose the Gurumukh, He gave an exercise, a test, to all of His disciples then. In a mango plantation, He asked everyone to make a chautra. It is brickwork that surrounds the tree to keep all the mud and the manure inside. It is a covering around the tree. So, that way, everyone volunteered to do that. And He had directed them to make these two or three feet in height, and about ten feet in diameter. And two people would work on that and they would start making it. It would take a day for them to complete this process.

So then, He would come in the evening and check what was done. Then, He would tell the disciple, "No, this is not done correctly. You go and make it around the next tree."

So, that way, it went on, and He would come in the evenings, check it, and then He would say, "No, this is not properly done. Break it. Make it around another tree."

Amar Das Ji's age then was a hundred and eight years. And, seeing this behavior of His, a lot of disciples stopped doing that seva. And they started feeling that, even after sixty years or sixty-five years, a person becomes senile, so He is now a hundred and eight years. So, that way, some would stay for two days, four days, in that way. Very few people continued for about ten days doing this, and then they also gave up. And, finally, it was only Ram Das Ji who was continuing to do as per the instructions of the Master. So then, he was working alone, and it would take him two days to make one chautra. And then, after that, his Master would come and say, "This is not properly built. You go and do it at another tree."

So this went on, and then, for almost about twenty times he did this, of building and breaking. The other disciples would come, and they started telling him that, "Look, the Master seems to be of unsound mind now to continue like this. Have you also lost your mind? You are also doing this."

Ram Das Ji told them, "No. Don't talk like this. If you want to talk like this about me, it is okay. But don't talk like this about the Master because, if the Master becomes of unsound mind, then the whole world will become of unsound mind. And, if my Master tells me to make this and break it, I'll spend my whole life doing that." So, that way, he finally built and constructed this and broke it seventy times.

So, seeing his devotion, Amar Das Ji made him sit on His throne, on His gaddi. And, that way, he cared about his Master's words and about His instructions, more than giving importance to his own self.

Bin guru charan aur nahi bhaave,
Is aanand mein rahe samaaye.
Darshan karat pind sudh bhooli,
Phir ghar baahar sudhi kya aaye.

Swami Ji Maharaj explains, "These Gurumukhs, when they go and meet their Masters, they completely forget themselves. They completely forget where they are standing, what they're doing, whether they are standing inside the house or outside the house. So, they completely lose bearing about everything else, other than the Master."

* * *

When I used to take the sangat for initiation, or to meet Sant Ji in the Bombay program, sometimes sixty people, sometimes seventy people, would come. In the last program, I had taken a hundred twenty people, of which ninety people took initiation.

Now, they were all habituated that, when they would meet Sant Ji, out of habit, they would bow down at the feet of Sant Ji. Sant Ji would always sit at a height on a slightly elevated platform. And these people would bend down and touch their forehead to the floor below. And Sant Ji would often tell me that, "You have not explained well to these people. They come here and they hardly get a few seconds, a fraction of a minute, to meet me. And they spend that rubbing their forehead on the floor."

So, the correct thing that we should do, when we meet a Saint, is to see His eyes, to see His forehead, because God Almighty Who is there within, His only means of getting reflected through the body of a Saint is through the eyes. It is through the eyes that the Saints redeem a lot of the karmas of the disciples. And it is through the eyes that They shower the Grace. So, it is through the eyes that one can see and feel God Almighty. That is where we should go and look, whenever we meet the Masters. So, Masters come into this world to grace the souls and to give to the souls.

So, unknowingly, when we are not aware of how to take that Grace, we are mostly ignorant about how we should accept that Grace. And, unknowingly, we lose that opportunity of taking that Grace also. So, we should take that Grace properly from the Saints. However, if we see worldly mahatmas outside, the others who are supposedly 'gurus', or supposedly 'Saints', they take pleasure in having their disciples bend at their feet and bow at their feet and take their blessings. And, sometimes, they also get displeasure if someone doesn't bow to them.

Paltu Sahib says, “In this world, Saints have come to give but, unfortunately, no one takes anything from Them.”

So, to absorb the Grace of the Masters, we have to create the right vessel to assimilate the Grace that the Master is showering on us.

Darshan karat pind sudh bhooli,
Phir ghar baahar sudhi kya aaye.
Aisi surat prem rang bheeni,
Tinki gati kya kahoon sunaaye.

Even during Swami Ji's period in time, there were a lot of souls who had gone within and who had seen the Masters within. So, during Swami Ji Maharaj's time, there was a Bibi Shibbo, and she had opened her Third Eye, and she used to go within. She was a great devotee. And once, it so happened that she was having a bath. And, in those days, the houses were of mud and clay, and these bathrooms were there within the house, and they were made of mud and clay.

One yogi came outside and he was singing songs of the Masters, songs of devotion, and songs of the pangs of separation from the Masters.

So, when she heard that yogi singing outside, the pang of separation from her Master was so strong, and she felt so much, that she just came out [unclothed], and she ran towards her Master in Agra. And He was in Panni Gali. So, that was some distance away. Her house was about one and a half kilometers away from the ashram, and she went through all those lanes like that.

And then, when she went into Swami Ji Maharaj's house, there were a few other disciples sitting there. So, she went there and bowed at His Feet there.

Swami Ji Maharaj told her, “How come you have come just like this, not wearing any clothes?” He asked the bibi in His house, the ladies, to give her some clothes. So, she had come those one and a half kilometers.

Now, the thing that happened was, not a single person saw her. And when she went through all of these busy lanes, nobody saw her. Even those disciples, who were sitting with Swami Ji Maharaj, they also didn't see her.

So, when the soul is so lost in the love of the Master, the Master also protects.

Aisi surat prem rang bheeni,
Tinki gati kya kahoon sunaaye.
Jog bairaag gyaan sab rookhe,
Yah ras un mein deekhe na taaye.

Swami Ji Maharaj says, "The enjoyment, the bliss, that you get in the devotion of the Master, you do not get in any other pranayama, or any other austerity, or penance, or any other learning."

So, Swami Ji Maharaj says, "The amount of Grace that the Master bestows on the disciple cannot be fathomed."

It is ever since this creation has come that we have been building up our karmas, and we have been building such a huge burden of karmas. It is bigger than the Himalayas that we carry with us. And, in one short lifespan, the Master graces the soul so much that He destroys all of these karmas, all of this burden, and in that short span, He takes him to God Almighty within.

So, this kind of a Grace is unimaginable. We cannot fathom this kind of Grace. Only a true Gurumukh, Who has gone in and Who has met the Master within, only He can understand the greatness of the Master and the Glory and the Grace of the Master, and the kind of pleasure that we get and the bliss that we get in the company of the Master. That is something only He can say.

At the time of initiation, the Master takes over and assumes all of the karmas of Their disciple, which would, otherwise, require that disciple to go and suffer in hell to redeem those karmas. So, a lot of these karmas, which are going to take that disciple to hell, are taken over by the Master at the time of initiation. And, after initiation, the Master sits in meditation and goes to Mansarovar and washes these sins. Because, if these sins, or these karmas, continue with the disciple then, at the time of death, while taking the soul, the account will have to be given to Kal of these deeds. Those have to be taken over by the Master, and it is only with the Grace of the Master that He assumes all of these sins at the time of initiation.

So, the Master's Grace us through Satsangs, by giving Parshad, by giving Darshan, and by getting us to do Simran and Bhajan. And, that way, in such a short span, They get all of these such mountain-equivalent karmas redeemed, and get the soul out of the tangle of this illusion of Maya and Kal.

Kabir Sahib also says, "If I make all the land masses into paper, and I convert all the trees and forests into a pen, and I use the ink of all of the seven seas, even then, I will not be able to write the greatness of the Master." He says, "With this tongue, with this mouth, we cannot sing enough praise of the Master. And we cannot sing enough praise of the Master Who, in this lifespan, has redeemed us, has given us salvation."

So, it is important for us to, every day, sit two and a half hours in meditation and Simran and Dhyan. And, that way, we also reduce our burden of karmas. All of that burden has got to be taken over by the Master. And we will also then reach Sach Khand-Sat Lok in this very life.

And, if we don't do that, and we do not spend time in Simran and Dhyan, and we keep increasing our burden of karmas, then we will also be sad, we will also be suffering. And the Master will also be suffering, because if we are suffering, then the Master is also suffering with us.

So, we should also have mercy on our own soul. And we should work towards that. We should do our Simran and Dhyan, and have the mercy on our own soul.

Jog bairaag gyaan sab rookhe,
Yah ras un mein deekhe na taaye.
Barr bhaagi koi birla premi,
Tin yah nyaamat mili adhikaaye.

We are indeed fortunate to get the company of Masters in this life and get initiation in this life. It is the good karmas of millions of lives, which get us to this door, this life of human form. And it is with the Grace of God Almighty that He brings us in the company of the Masters. When God Almighty wants that soul to meet Him and come back to Him, then God Almighty brings that soul within the purview of a Saint and takes it to the Saint.

So, we should consider ourselves indeed fortunate for this. He says, "The company of the Masters and Satsang is something, which not everyone gets. It is only the fortunate ones who get this."

The wives, brothers, family, everyone gets, whether we have good deeds, or we have bad deeds, we also get that. And all those relationships that we get, like any other person having those relationships, those are only out of the karmas. And those relationships do not get us connected to God Almighty. It is the company of the Masters and the Satsangs, which get us connected with God Almighty. The amount of Grace that the Masters shower on their disciples cannot be fathomed.

Saints often say, "You take one step and I will take a thousand steps."

Barr bhaagi koi birla premi,
Tin yah nyaamat mili adhikaaye.
Radhasoami kahat sunaai,
Yah aarat koi gurumukh gaaye.

So, Swami Ji Maharaj says, "You should do the aarti by going within." What is typically meant by 'aarti' is the offerings that we give to deities, or we give to gods. The typical offerings that we give to gods are that we take in a plate, some flowers, we take some camphor, we take a light, a lamp, and some incense, and then we go in front of the god and offer all of these. We light the camphor, we light that lamp, and we ring the bells, and we turn it around, and we do all that. All that lasts only so long as that camphor is there, and so long as that oil is there in that lamp. And,

once that oil gets over, and that camphor gets burned, then the god is also in darkness, you are also in darkness.

But, what He means by the aarti that we should do is − the word 'aarat' means to go from outside to go within – so, what He says is, 'come from outside and go within', and see the Radiant Form of the Master within. Once you see the Radiant Form of the Master within, you will see that specter, and it is only to be seen and believed where the lamps are burning of their own, where the conches are sounding out, where the bells are ringing of their own, and it is a completely different grandeur that you get to see, and that is never-ending. It is a continuous thing, and it is must be seen to be believed.

So, you should do that aarti. You should come within and see the grandness of your Masters within. And the amount of Light that comes out from the Master, from each cell of the Master within, it is something, which is unparalleled. So, even if we get that for a second, if a gurumukh sees this for a second, then it's not one deed, but it's crores of his deeds that get redeemed in that one vision.

Barr bhaagi koi birla premi,
Tin yah nyaamat mili adhikaaye.
Radhasoami kahat sunaai,
Yah aarat koi gurumukh gaaye.

Radhaswami.

The last Satsang of program closes with the traditional Swami Ji bhajan of 'Karubinanti'.

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Closing Talk
15 Jan 2016 – Morning

It Is Our Devotion That Will Go With Us

SO, TODAY, THIS FIFTEEN-DAY PROGRAM has come to an end. I am grateful to all of you to have come and left your near and dear ones and your precious work at home, and have come to spend time in meditation here, and to strengthen your meditation here. I pray at the Feet of the Masters that They shower Grace on all of you and They make your visit here successful. And that They encourage you to do more and more meditation and make this life successful so that you get salvation in this life itself. So, like we have done meditation here, I expect and wish that all of you go home and continue with your meditations. Whatever is a good and suitable time to all of you, you should do your meditation during that time.

It is important to do Dhyan and Bhajan Simran. And the Grace of the Masters, which has been showered on you with doing more and more Dhyan and Bhajan, that Grace continues to be showered. I pray that that continues to be showered on all of you. The only wealth that is going to go with us is this wealth of Bhajan Simran that we will take, this wealth of devotion that we will take. No other wealth is going to go back with us. It is only our devotion, which will go with us. So, I pray that all of you will go back and continue to have the same love for the Masters, which you have here, and do the same devotion at the Feet of the Masters when you go back home.

If during your stay here, some sevadar has said something, which has hurt you, or you are unhappy about something that was said by anyone, then I beg forgiveness for such a statement or such an act. And, I hope that when you go back from here, you carry back love with you.

So, I pray to Baba Ji that He showers the same Grace and a lot of Grace on all of you, and your love for Him and your devotion for Him continues when you go back home.

It is very important also to do your regular duties and earn your livelihoods and take care of your families. So, whereas, all of that is very important, we should not leave our Bhajan and Simran. It is important that we maintain and do that every day.

Radhaswami.

GLOSSARY

Aarti

Hindu religious ritual, part of puja, in which light from wicks soaked in ghee (purified butter) or camphor is offered to one or more deities by circulating an 'Aarti plate' or 'Aarti lamp' around a person or deity; also, esoterically refers either to an intense pull towards the inner Light, or to the manifestation of the inner Radiant Form of the Guru

Abhyas

Spiritual exercises or devotional practices, such as meditation or austerities

Adi Granth Sahib, Guru Granth Sahib

Primary scripture of the Sikh religion; originally compiled in 1604 by Bhai Gurdas under the direction of Guru Arjan Dev Ji; renamed Guru Granth Sahib by the Sikh orthodox after the tenth Guru, Guru Gobind Singh, left the body; intended to serve as the living Guru in the absence of a recognized living Master

Agam Lok

One of three purely spiritual realms above Sach Khand; lit. “Inaccessible, Unapproachable”; second highest spiritual region, just below the highest of Anaami, or Radhasoami Dham

Agastya Rishi

Revered sage; one of the Saptarishi from the Dwapar Yuga whose poetry appears in all the Vedic texts, and is mentioned in the Puranas, Ramayana, and Mahabharata; noted to have great mystical powers.

Agra

City in Uttar Pradesh state of India, at the banks of River Yamuna; site of the Red Fort and the Taj Mahal; capital of the Mogul empire for over one hundred years; historical home of Swami Ji Maharaj and currently the center of the Agra line of Sant Mat

Ahamkar

One of the constituents of the four-petaled lotus of the antahkaran; lit. “I-maker”, faculty that identifies the fluctuations of chit with the Ego-complex; the illusionary identification of the undivided self with limited and limiting perceptions, thus creating the wrong notion of an individual and separate self

Ajaib Singh Ji

Param Sant Satguru; (1926-1997); informally know as “Sant Ji”; successor to Kirpal Singh Ji Maharaj; provided meditation retreats to thousands of initiates who came from abroad to His

Ashrams in Rajasthan; and beginning in 1978, after the passing of Baba Ram Singh Ji's Guru, Baba Somanath Ji Maharaj, He came every year to Bombay for the benefit of the disciples of Baba Somanath in South India; Baba Ram Singh Ji brought about one thousand souls to get initiated by Ajaib Singh Ji Who gave him so much Grace that Ram Singh considers Him his second Guru; the term "SomAjaib", which Baba Ram Singh uses routinely to acknowledge His love, gratitude and devotion to two Great Saints of Sant Mat is a combination of the names "Som" and "Ajaib" and provides the name for His ashram in Guddella India, "Som Ajaib Ashram".

Ajapa

Repetition without conscious effort, like the breath; as Simran becomes perfected, it becomes ajapa

Akbar

Mogul Emperor (1556-1605); third ruler of the Mughal Dynasty; known as King Akbar the Great; held court in Delhi, Agra, Fatehpur Sikri, and Lahore; known for his religious tolerance

Akshar

Sanskrit term describing regions starting above the seven planes below the eyes and extending up to and including the Causal Plane, Brahm

Alakh Lok

One of three purely spiritual realms above Sach Khand; lit. "Indescribable, Invisible, Unperceivable"; sixth spiritual region, located below the seventh, Agam Lok, and the eighth, Anaami Dham

Aligarh

City in northern Indian state of Uttar Pradesh; birthplace of Baba Haridas Ji

Allah

The Arabic name for God Almighty used by Arabic-speaking religions; in Sufism terminology, refers to the Regent of the First Spiritual Region

Amar Das Ji

Param Sant Satguru; (1479-1574); successor to Guru Angad Dev Ji; third Guru in the lineage of Sikh Masters; Guru of Ram Das Ji

Amolak Das

Sadhu mahatma; successor to Sri Chand, the son of Guru Nanak; guru of Bishan Das in the Udasi Mat of two Shabds

Amrit Vela

Lit. “Time of Nectar” (that, which causes deathlessness); also refers to early morning meditation period from 3:00-6:00 AM

Amritsar

City in India in the northern state of Punjab; location of Sikh's Golden Temple; also, a term used for Mansarovar, the Pool of Nectar in the inner region of Par Brahm where all karmas are washed away

Anaami

Highest of three purely spiritual realms above Sach Khand; lit. “Nameless”; also called Radha Soami Dham; home of Anaami Purush

Anahad Shabd

Unstruck music, created without striking any instrument; music of the Astral plane; also, Anahad Nad

Andhra Pradesh

State of India, location of Guddella Ashram, which is presently the home of Ram Singh Ji

Ang

Part of the body or limb, the source of Guru Angad's name given by Guru Nanak

Angad Dev Ji

Param Sant Satguru; (1504-1552); second in the lineage of Sikh Gurus; successor to Guru Nanak Ji; Guru of Amar Das Ji; credited with having formalized the Gurmukhi script, which was used for the writings of the Sikh's Adi Granth Sahib and the Punjabi language

Anna

1/16 of a rupee, further divided into 4 paise; demonetized in India in 1957; also, ana

Apan vayu

One of five pranas or vital airs; controls eliminative functions (excretion, urination, menstruation) and the downward and outward flow of energy in the body

Arjan Dev Ji

Param Sant Satguru; (1563-1606); fifth in the lineage of Sikh Gurus; successor to his father, Guru Ram Das Ji; grandson of Guru Amar Das; Guru and father of Har Gobind Ji; compiled the Sikh's holy book Adi Granth Sahib; started His mission in 1581

Arya Samaj

Lit. “Noble Society”; sect founded by Swami Dayananda on 7 April 1875 promoting values and practices based on the infallibility of the Vedas; members known as Arya Samaji

Ashram

Spiritual retreat, or living quarters, for a community of souls devoted to spiritual practices; a true ashram will only be created around a realized practitioner

Ashtanga Yoga

Eightfold Yoga path or system; described in the Yoga Sutras of Patanjali and popularized by Swami Vivekananda; starts with Yamas and Niyamas and ends with Samadhi; also known as Raja Yoga

Ashtavakra

Sage; (Treta Yuga); referenced in the Ramayana, Mahabharata, and the Puranas; noted for his physical handicap of 'eight crooked bends'; author of the Ashtavakra Gita; guru of King Janak

Atman

Soul, spirit

Avatar

Incarnation of a lesser deity, who manifests to restore some karmic or ethical imbalance in the world; not to be confused with Saints, Who are primarily concerned with the salvation of souls, with some notable exceptions, like Guru Gobind Singh and some of His predecessors, Who also worked as a kind of avatar to help eliminate the negative forces of Their time

Ayodhya

Ancient City in India in the state of Uttar Pradesh at the river Sarayu; birthplace of Lord Rama; once capital of the ancient Kosala Kingdom; historical home of Paltu Sahib

Ayurveda

Lit. “Life-knowledge”; A holistic system of health care developed during the first millennium BCE in India; uses three elemental correlations called doshas (Vata, Pitta, and Kapha) for diagnosis and treatment of illnesses and afflictions; herbs, vegetarian diet, massage, yoga, and meditation are some of the modalities used in treatment

Bairagan

Two pieces of wood joined into a T-shape to rest one's elbows on; used when practicing Bhajan (i.e listening to the Sound Current)

Bajra roti

A flatbread made of pearl millet flour

Bala

Disciple and traveling companion of Guru Nanak

Bangalore

Capital city of the Indian state of Karnataka located on the Deccan plateau; site of Baba Somanath Ji's Kengiri Ashram and Baba Ram Singh Ji's Channasandra Ashram

Bani

Scripture, verses, teachings when associated with a Perfect Master; esoterically, another term for Shabd

Basti

A yogic method of cleansing the colon by drawing warm water through the anus with the help of a little pipe, applying Nauli and Uddiyana Bandha, and then expelling it

Beas

City in India in the state of Punjab; home of Jaimal Singh Ji and Sawan Singh Ji and site of the Dera Jaimal Singh Ji Ashram

Bellary

City near Guddella in the state of Andhra Pradesh where the false sadhu who requested improper guidance from Ram Singh Ji lived

Bhagavad Gita

"Song of the Lord"; Sanskrit scripture that is part of the Hindu epic Mahabharata, which presents a synthesis of the concept of Dharma, theistic bhakti, and the yogic ideals of moksha through Jnana-, Bhakti-, Karma-, Raja-Yoga and Samkhya philosophy

Bhai Lehna

Original name of Guru Angad Dev Ji who became the second in the Sikh Guru lineage

Bhai Manj

Disciple of Guru Arjan Dev Ji who was a rich farmer but had to undergo great hardships during his discipleship; [Pleased with his efforts, Guru Arjan Dev Ji offered him the rule over the three worlds of Kal, but Bhai Manj asked only for the Guru. On further insistence, he requested that subsequent disciples would not have to be put through such rigorous challenges. This resulted in receiving initiation into Surat Shabd Yoga being much easier; this practice continued with His Successor, Guru Hargobind, but resulted in a significant increase in total initiates with the mission of Swami Shiv Dayal Singh Ji, which was described as 'floodgates opening'.]

Bhajan

Devotional practice of listening to the inner Sound Current; devotional song written by a Saint

Bhakti

Devotion

Bhandara

Feast under religious auspices, usually connected to some auspicious day or anniversary; also refers to a Saint's Satsang and the meals served thereafter to devotees

Bhanwar Gupha

Lit. "Whirling Cave"; vortex-like region of four rotating Sound Currents above Maha Sunn, the fourth spiritual region; region providing access to the fifth spiritual region, Sach Khand

Bharthari

Raja, Yogeshwar; (est 13th century); King of Malva Kingdom (modern Ujjain); maternal uncle and companion of King Gopi Chand of Bengal; disciple of Gorakh Nath

Bhurabhai Hall

Site of Bombay program where Sant Ajaib Singh Ji gave Ram Singh Ji rupees from donations to begin His Ashram in Guddella; also, site of current Bombay programs with Baba Ram Singh Ji

Bibi Shibbo

Devotee of Swami Ji Maharaj who, on one occasion, inspired by devotional singing, left her bath and traveled unrobed to the feet of Swami Ji without being seen by anyone, such was the Master's Grace and protection

Bidi

Kind of Indian cigarette rolled from a tendu leaf (Coromandel ebony) and filled with flake tobacco or other herbs

Bir Singh

Devotee of Kabir Sahib, Raja of Varanasi

Bishan Das Ji

Disciple of Amolak Das in the Udasi Mat of two Shabds; first Master of Ajaib Singh Ji prior to his full initiation into Surat Shabd Yoga by Kirpal Singh Ji Maharaj

Bombay

City in India in the state of Maharashtra; currently called Mumbai

Brahm, Brahmand

The Causal plane between And and Par Brahm; Lit. "Egg of Brahm" because of its egg-like shape

Brahma

Hindu god; One of the Hindu Trinity; with Vishnu and Mahesh (Shiva); functions as the 'Creator' in the lower three worlds; ruler of the second chakra, the regenerative plexus

Brahma Muhurta

Lit. "Brahm's hour", period of two Muhurtas (one Muhurta: 48 minutes) before sunrise, said to be an auspicious time for all kinds of spiritual practices

Brahman

Universal Mind; Kal Purush

Brahmanand Ji

Mahatma from Pushkar in Rajasthan; wrote more than 500 bhajans, some of them were reprinted in the Sant Bani Bhajan Book

Brahmin

Considered the highest caste (varna) in Hinduism; specializing as priests, teachers (acharya) and protectors of sacred learning across generations

Buddhi

Mental ability to form and retain concepts; the intellectual faculty and ability to reason, discern, judge, comprehend, or understand something; one of four parts that constitute the lotus of antahkaran

Chakor

National bird of Pakistan known as the "Moonbird"; a bird in love with the moon that loves to gaze at it incessantly

Chakra

One of six energy vortexes, associated with six ganglions within the physical body (Pind Desh), to be differentiated from Kanwals (Brahmand) and Padmas (Sat Desh)

Chapatti

Unleavened Indian flatbread made from a kind of durum wheat flour (atta); also, roti

Chappal

Sandal; open-toed shoe

Charandas

Param Sant; (1706-1782); born in Rajasthan, but lived most of His life in or near Delhi; after initiation by Sukh Dev into Surat Shabd Yoga, meditated for twelve years in a cave in the vicinity of Delhi; said to have had fifty-two close disciples; His Gurumukh disciple was Gusain Yuktanand Ji; He was also the Master of Sahjo Bai and Daya Bai

Chaukri

Time equivalent of four yugas: Sat Yuga (1,728,000 years), Treta Yuga (1,296,000 years), Dwapar Yuga (864,000 years), Kali Yuga (432,000 years); a total of 4,320,000 earthly years, or 12,000 divine years; also, chaturyuga

Chaurasi

Lit. "Eighty-four"; the Wheel of 8.4 million life forms; the Wheel of Transmigration, or cycle of births and deaths

Chautra

A perimeter boundary of brick built around a plant or tree designed to retain soil, water, and fertilizer

Chidakash

Lit. "Conscious sky or heaven"; Spiritualized elemental ether originating from Sahasdal Kamal; experienced before the appearance of the Radiant Form of the Master within; heavenly region above the eyes; part of the first spiritual region

Chit

Awareness or consciousness, comprehension; one of the four parts of the antahkaran, the faculty to visualize in our mind

Chutney

Spicy Indian condiment made with fruit or vegetables

Crore

Numerically 10,000,000 (ten million)

Crorepati

Individual whose net worth or value is over a crore or ten million rupees

Dadar

Densely populated residential and shopping neighborhood in Mumbai's central district, a prominent transit hub with local and national connectivity

Darshan

Grace or blessing received from seeing or being seen by a Saint, or a person of some spiritual advancement; the "auspicious sight" of a holy person

Das Vidhi Nad

Lit. "Ten sounds" or nads, referring to from ten to twenty different inner sounds resonating from chakras below the Eye Center that can be heard within; [The Das Vidhi Nad sounds do not have the power to pull the soul up, but with the manifestation of the Radiant Form of the Master within, the soul is connected to the Anahad Shabd, which is the first manifestation of

the Sound Current that has the power to pull the soul up from the physical body into the astral realm.]

Davangiri Ashram

Ashram of Baba Somanath Ji in Davangiri in the state of Karnataka

Daya

Mercy, compassion, grace, opposing force to the law of karma

Daya Bai

Female Saint; (end of 17th century); belonged to the same family as her Master Charandas and moved with Him to Delhi

Dayal

Lit. "Merciful"; another name for Absolute God, Sat Purush

Delhi

Capital City of India; originally founded by the Pandavas and named Indraprastha; over the course of time it was torn down and rebuilt over eight times; historical home of Kirpal Singh Ji Maharaj and the site of Sawan Ashram

Dhani Dharam Das

Saint; Soul that was pursued through four yugas by Kabir Sahib to ensure his salvation, as told in the Anurag Sagar; prophesized to be followed by forty-two incarnations of subsequent Masters

Dhoti

Traditional men's garment, worn in the Indian subcontinent made of a rectangular piece of unstitched cloth, wrapped around the waist and the legs, and knotted at the waist

Dhyan

Meditation, as a state of penetrating and focused attention; with Simran and Bhajan, the means to dispel the illusion of Maya and Kal

Doti

Method of cleansing the intestines by swallowing and extracting 2" strips of cloth soaked in honey

Durga

Goddess; most popular form of goddess Devi; in her form as Durga she is not associated with any god and can display benevolent as well as wrathful aspects; within tantric traditions, she is called Shakti; mostly depicted as the slayer of the buffalo demon Mahisasura

Dwapar Yuga

"Bronze Age", with decline in truth and religious values in evidence; 864,000 years in duration with human lifespans of 1,000 years

Fakir

Sufi ascetic; Sufi equivalent to Sant; someone who has reached the region of Haqq

Gaddi

Lit. "Mattress"; cushion for a throne; or generally, throne or ruling position; term used for conveying succession of a Master in an ashram

Gandharvas

Male nature spirits with superb musical skills, frequently depicted as singers in the court of Gods; husbands of the Apsaras; guardians of the Soma; some are part animal, part human, usually bird or horse

Ganges River, Ganga

Longest river in India; site of many Hindu bathing pilgrimages; waters are considered sacred to Hindus

Garuda

Hindu deity; the mount of Lord Vishnu, eagle-like; sworn enemy of the Naga serpent race; "devourer of snakes"

Gautama Buddha

Avatar; (est 558 – 491 BCE); ninth incarnation or avatar of Lord Vishnu, according to Vaishnava Hinduism; founder of Buddhism as a religion; established a monastic order in eastern India; adopted the Noble Eightfold Path, or Middle Way, to enlightenment as a means of liberation

Ghadi

Astronomic time reference (an extremely short time) of three hours

Ghee

Clarified butter

Ghuman

City in the state of Punjab; historical home of Hindu Saint Namdev (1270-1350) and site of His shrine; birthplace of Jaimal Singh Ji Maharaj

Gopi Chand

Raja, Yogeshwar; (13th century?) King of Bengal; companion of the King Bharthari; disciple of Jalandhar Nath

Gora Kumbhar

Hindu Saint; (1267-1317); a potter; Guru of Namdev

Gorakhnath

Yogeshwar; (est 13th century); disciple of Matsyendranath, one of the Mahasiddhas; founder of the Nath Hindu monastic movement in India; debated Kabir as a pundit and was humbled in defeat

Guddella Ashram

Present home of Ram Singh Ji in a rural area of the Indian state of Andhra Pradesh

Guru

Spiritual Teacher, Master; lit. “Dark to light”; guide and protector of the spiritual aspirant

Guru Granth Sahib

Name given Adi Granth Sahib by Sikhs after tenth Guru, Guru Gobind Singh left the body; see Adi Granth Sahib

Gurubhakti

Devotion to the Guru

Gurudev

Radiant Form of the Master

Gurumukh

Lit. “Mouthpiece of the Guru”; devotee who has submitted his being to the Guru, enabling himself to give full expression to the Guru's teachings

Halvah

Soft sweetmeat or pudding made with ghee, sugar, and flour

Hans Marg

Path of the 'swan'; path to liberation

Hanuman

Avatar of Shiva; devotee of Rama; one of the chieftains of Sugriva, lord of the monkey-like Vanara race; rescued Rama's wife Sita from the demon king Ravana; widely revered in India as the consummate disciple

Haridwar

City on the banks of the Ganges River; regarded as a holy site in Hinduism; “Vishnu's Gate”; hosts the Kumbh Mela festival every 12 years

Harijan

Lit. “Child of Hari”; lowest caste in Hindu caste system, coined by Mahatma Gandhi; Kabir Sahib used the term for a 'devotee of God Almighty'

Hatha Yoga

Yoga system of physical postures and breath control, yoking together the solar and lunar energies (Ha and Tha), limited in reach up to the Akash region

Hathras

City in India in Uttar Pradesh; site of Tulsi Sahib’s Jogiawalla village

Hriday

Gurumukh disciple of Tulsi Sahib

Ida

One of three energy flows within the body (Ida, Pingala, and Sushumna); nadi associated with lunar energy, parasympathetic nerve system, controlling the left side of the body and the right hemisphere of the brain

Indra

Hindu god; king of the gods; the god of rain and thunder; Hindu equivalent of the Greek god Zeus

Indriya

Sense organs; the five Jnanendriyas, or senses of perception: eyes, ears, nose, tongue, skin; and five Karmendriyas, or organs of deed: mouth, hands, feet, sexual organ and anus

Jaggery

Traditional raw sugar obtained by evaporating water from sugarcane juice or other sources

Jaimal Singh Ji

Param Sant Satguru; “Soldier Saint” (Santsipahi); (1839-1903); soldier in the Indian army; initiated by Swami Ji Maharaj in 1856 and began mission as Guru in 1877; one of Swami Ji Maharaj’s successors; Guru of Sawan Singh Ji Maharaj

Jal Pralay

Dissolution that occurs after each Mahayuga or Chaukriyuga

Jalhan Bhakt

Gurumukh satsangi who plays a part in a Paltu Sahib story disputing the efficacy of omens and auspicious dates and times

Japa

Lit. “To utter in a low voice, repeat internally, mutter”; meditation discipline involving repetition of mantras, orally or silently

Jesus of Nazareth

"Christ (Anointed One)", founder of Christian religion; some references to Inner Light and Inner Sound are found in the New Testament evidencing a relationship between esoteric Christianity and the practice of Surat Shabd Yoga

Jhanjari Dweep

Island Region; lower part of Sahasdal Kamal; region Maya descended to create the five elements necessary for the creation of the three lower worlds

Jiva

Soul embodied in the body; the soul is indestructible, is eternal and shall sustain forever cannot decay

Jogiawala Gaon

Ashram of Tulsi Sahib, in Hathras

Jyoti

Light, inner light; another name for Maya; also denoting Prakriti

Kabir Sahib

Muslim Saint (1398-1528); Muslim Saint from Kashi; author of Anurag Sagar (Ocean of Love); first Saint to manifest in all four yugas

Kailash

The heaven of Shiva and Kuber; one of the three eminences in Trikuti with Mer and Sumer

Kak Bhusundi

Crow-like personage; teacher of Garuda; from the end of the Treta Yuga

Kal Niranjan

Time personified; the Negative Power; one of the sixteen sons of Sat Purush; ruler and creator of the lower three worlds: Pind, And, and Brahmand

Kali Yuga

"Iron Age", the Age of irreligion and ignorance as religious principles are in full decline; most religions will disappear completely within a few thousand years; Kali Yuga lasts 432,000 years with a human lifespan of only 100 years

Kalpa

One thousand Mahayugas, or one day of Brahma

Kamaali

Daughter of Kabir Sahib

Kamandal

Oblong water pot made of a dry gourd (pumpkin) or coconut shell, metal, wood of the Kamandalataru tree, or from clay, usually with a handle and sometimes with a spout; used by yogis to store water

Karma

Action, work, or deed, and its repercussions; referring to the material principle of cause and effect; the intent and actions of an individual (cause) influence the future of that individual (effect), which keeps a soul wandering in the cycle of transmigration; includes unfinished action and action done under the impression of ego and desire

Karunamai

Incarnation of Kabir Sahib in the Dwapar Yuga, the third of four yugas, the Copper Age; instructs Queen Indra Mati in the details of the Creation as described in the book Anurag Sagar

Kashi

City in India; also known as Banaras, or Varanasi; home of Kabir Sahib

Katori

Bowl, Indian service ware

Kauda Rakshasa

Rakshasa; also called Kauda Bheel; sometimes depicted as Rakshasa (demonic beings said to have been born from the breath of Brahma); most probably the head of the Bheel race, who were described as a race of 'man-eaters'; captured Guru Nanak Ji's companion Mardana, who was later released by Guru Nanak; Kauda Rakshasa recanted his ways and became a devoted disciple of Guru Nanak

Kazi

Magistrate or judge of the Shariʿa court, who also exercises extrajudicial functions, such as mediation, guardianship over orphans and minors, and supervision and auditing of public works; also "Qadi", meaning to "judge" or to "decide"

Kehar Singh

Fellow office worker with Sawan Singh Ji Maharaj who came to understand the meaning of 'two gods', the god of the world and the God of the Saints

Khunichuk Ashram

Ashram of Ajaib Singh Ji prior to his initiation by Kirpal Singh Ji Maharaj Who instructed him to leave all of his worldly attachments to begin intense spiritual devotion and meditation in Surat Shabd Yoga

King Janak

Philosopher King and Sadhu Mahatma; (est 7th century BC); devotee of Ashtavakra; father of Sita; renowned for his patronage of Vedic culture and provided an intellectual court for brahmin sages such as Yajnavalkya; having reached Sahasdal Kamal, after his passing, he used his vivek simran to relieve all the souls in hell of their punishment, allowing them to be reborn back into the cycle of life and death; guru of Sukhdev Muni

Krishna

Avatar; eighth avatar of Vishnu, Hindu god who gave the oral teaching of the Bhagavad Gita; central character in the Mahabharata who came to usher in the Kali Yuga

Kriya

Lit. "Action, deed, effort"; most commonly refers to a "completed action"; technique or practice within a yoga discipline, meant to achieve a specific result or outer manifestation; Lord Krishna in the Bhagavad Gita advocates a form of yoga, called "Kriya Yoga"

Kriyaman karma

Karma created during the current incarnation of a soul; stored at the heart center

Kshar

Term describing the seven inner planes below the eyes; see also Akshar and Ni-Akshar

Kshatriya

One of four castes, or varna, of the Hindu society; associated with the ruling and military elite, the warrior caste

Kumbhi Narak

Hell; one of twenty-eight hells enumerated in the Bhagavad Purana; reserved for persons who engaged in adultery; Pot Hell emptied by Guru Nanak to redeem an initiated soul mistakenly confined there

Kurma

First Son of sixteen Sons created at the beginning of Creation by Anaami Purush; provided the material for creation of the lower worlds by Kal; also known as Kurm

Lakh

Numerically 100,000 (one hundred thousand)

Langar

Communal kitchen at an ashram or Sikh temple, where food is served to all for free

Ling

Symbolic phallic idol; an abstract or an iconic representation of the Hindu deity, Shiva

Machar and Ramdita

Farmers; disciples of Sawan Singh Ji Maharaj associated with the story of seeing Master's Radiant Form before watering the fields

Maghar

City in the state of Uttar Pradesh; burial place of Kabir Sahib to defy the Hindu belief that one goes to hell if one dies there

Maha Kal

Form of Kurma whose abode is in Maha Sunn

Maha Pralay

"Great Dissolution"; dissolution of Creation that occurs up to the region of Bhanwar Gupha

Maha Sunn

Lit. "Great Void"; plane below Bhanwar Gupha and above Sunn; home of Maha Kal; its enthralling beauty is said to capture spiritual beings who try to traverse it without the protection of a Sant Satguru

Maharaj

Lit. "Great King"; ruler, honorary title

Mahatmas

Lit. "Great souls"

Mahayuga

One cycle of four yugas

Mahesh

Hindu god; one the Hindu Trinity; also known as Shiva, the 'destroyer' of the lower three worlds

Maluk Das

Sufi Saint; (1574-1682); resided in northern India, near Allahabad; as a child he was recognized by a sadhu as Saint because of his unusually long arms, reaching below the knees; He was even respected by emperor Aurangzeb

Manas

One of the constituents of the four-petaled lotus of the antahkaran; associated with inner mental and emotional processes; derived from the root man, "to think"; controls sankalp (resolve or will); also, man

Mandala

Lit. “Circle” or “Realm”; a spiritual and ritual symbol in Indian religions representing the universe, or a place or inner realm ruled by a specific deity; used as a means of contemplation

Mansarovar

Pool of nectar in Par Brahm region beyond the three lower worlds, wherein the soul is cleansed of karmas upon immersion

Mantra

Lit. “Instrument of thought”; name, word or phrase repeated orally or silently to inculcate desired trait or blessing of specific god or deity, or to transport someone to a specific transcendental location

Mardana Ji

Sikh; (1459–1534); traveling companion and first disciple of Guru Nanak Sahib who used to play the rebab, a stringed instrument; born in the same village as Guru Nanak and ten years His elder

Masjid

Mosque, a place of worship for followers of Islam

Mastana Ji

Param Sant Satguru; (1891-1960); initiated by Sawan Singh Ji; also known as Baluchistani; assigned the areas of northern Rajasthan and western Haryana to fulfill His mission

Maya

Lit. “Illusion”, Co-creator of the three lower worlds with Kal (Physical, Astral, Causal); also known as Shakti or Durga

Mecca-Medina

Two Muslim pilgrimage sites located in Saudi Arabia

Mira Bai

Female Saint; (16th century); Rajput princess, born as daughter to the Raja of Merta and married to Raja Bhojraj from Mewar in Rajasthan; later, a disciple of Ravidas Ji; known for devotional songs

Mohammed Sahib

Prophet; (570-632); founder of Islam religion; [Upon his death a schism developed when a faction of followers claimed Ali ibn Abi Talib to be the rightful successor, became the Shia sect; and another faction led by Abu Bakr who was nominated as successor by Umar ibn al-Khattab, became the Sunni sect.]

Mudgal
Village near Guddella Ashram

Mumbai
City in India, Bombay, location of Parel Railway Station

Muni
An ascetic; prestigious title among sages

Musa Peygamber
Prophet; (est 1391 – 1271 BCE); the Prophet Moses; 'Peygamber' literally means "prophet"; in Turkey, the Prophet Moses is sometimes referred to as "Peygamber Efendimiz"

Naam
Sound Current, synonymous with Shabd, Dhun, Logos, etc, lit. "Name"; also the mantra or words given to initiates during Initiation or Naam Daan

Naam Daan
Initiation into Surat Shabd Yoga by a Living Master, connecting the soul with the Inner Sound Current, the power of Naam, or Shabd

Namdev
Hindu Saint; (1270-1350); born in Maharashtra; a calico printer by profession; disciple of Vishoba Kechar, whom he accepted on the advice of the potter Saint Gora Khumbar and Jnanadev; his poetry was written with musical accompaniment as bhajans and sixty-one are included in the Adi Granth Sahib; spent the last seventeen years of His life in Ghuman, which was actually founded by Him

Nanak Ji
Param Sant Satguru; (1469-1539); first in the lineage of Sikh Masters; Guru of Bhai Lena (Guru Angad); contemporary of Kabir Sahib

Narad Muni
Vedic Sage who plays many roles within the stories of the mystic past; initiated the dacoit Ratnakar, who was later to be known as Valmiki

Neem tree
Tree whose bitter leaves are used in making medicinal tea, or branch used as toothbrush

Neti
Method of cleansing the nasal passages by passing fine thread soaked in wax through the nose and out the mouth; also, passing of saline water through the nasal passage

Ni-akshar Dham

Term for realms beyond Brahmand, beyond the realms of Kal, starting with Par Brahm; see Kshar and Akshar

Niranjan

Kal Niranjan; a son of Sat Purush; creator (with Maya, Brahma, Vishnu, and Shiva) of the lower three worlds (Physical, Astral, Causal); the Negative Power

Nirat

Lit. "Absorption in"; in the spiritual sense, the soul's faculty or power of intrinsic seeing; one of the two faculties (seeing and hearing) left to the soul after leaving the realm of the sense organs behind; see also Surat (soul's faculty of hearing)

Omkar japa

Practice of repeating the mantra of "OM", either orally or mentally

Paathi

Reader or chanter of the sacred verses knowledgeable about the different ragas or singing modes

Pahad Ashram

Mountain ashram of Baba Somanath Ji where Ram Singh was managing the ashram for four years; closely situated to Baba Ji's present Guddella Ashram; also, the place where Ram Singh did extensive meditations in this incarnation as well as in a prior incarnation as the yogi Mahadevappa

Paisa

100th part of a rupee

Paltu Sahib

Param Sant; (1710-1789); resided in northern India in the state of Uttar Pradesh; known for being bold and outspoken; born in village Nagpur Jalalpur (Nanga Jalalpur) in the district of Faizabad; a Kandu (parched grain) trader by caste; disciple of Govind Das, both of whom received initiation from a sadhu named Baba Janki Das; [Later Govind Das Ji, on his way to Jagannath Puri, got the Darshan of Bhikha Sahib from whom he came to know of the Inner Secrets. On Govind Das Ji's return, Paltu Sahib received initiation in the True Essence from him and adopted him as his Guru and spent the later part of his life in Ayodhya.]

Panch Shabd

"Five Sounds"; refers to the five different manifestations of Shabd, as it flows down from Sach Khand through the various densities of the five major divisions of Creation; also five names given to initiates during initiation, or Naam Daan

Panni Gali

Street site of Swami Shiv Dayal Singh Ji's residence in Agra

Panth

Path or sect

Par Brahm

First spiritual region above the three lower worlds of the Negative Power where the soul gets cleansed of all karmas and impressions by bathing in the Mansarovar, the Pool of Nectar; plane of true Self-Realization, recognizing the relationship of the soul with the Creator; the soul's light here equals twelve suns

Paras

Philosopher's stone, capable of turning iron into gold; also, parasmani

Parshad

Lit. “Blessed gift”, usually food or drink blessed by a Saint; also, Prashad

Peshawar

Pakistani city, near Khyber Pass, where Sant Ji first met Sawan Singh Ji Maharaj

Peshwa

Equivalent to a modern prime minister in the Maratha Empire, and later became the de-facto leaders of the Maraths

Pind

The physical plane; Pind, And, and Brahmand form the three worlds of Kal's creation

Pingala

One of three energy flows within the body (Ida, Pingala, and Sushumna); nadi associated with solar energy, sympathetic nerve system, controlling the right side of the body and the left hemisphere of the brain; also, pingla

Prahar

Sanskrit term for a unit of time or subdivision of the day, approximately three hours long; [The day is divided into eight parts: four praharas for the day, and four for the night. The first prahara of the day begins at sunrise. The traditional system of praharas overlaps but does not coincide with the more precise traditional system of muhurtas, which is based on precise astronomical calculations.]

Pralabdh karma

Karmas, which constitute one’s preset destiny; stored and acted out from the eight-petaled lotus at one’s forehead; the fate karmas of wealth and poverty, health and sickness, happiness and unhappiness

Prana

Lit. “Life”; the vital force of the body that regulates other body processes; not to be confused with the soul; subject to decay and destruction; the oldest and the greatest of all the functional elements of the body, without which the soul or jiva would leave the body instantaneously; also, Pran

Pranayama

Practice of controlling the breath; if used as a vehicle for yogic practices it is limited in scope to rising up to Akash region, from where prana, or the 'vital air', originates

Prarthana

Prayer; also, in a secular usage, to request, ask or politely seek something with a feeling of reverence or submissiveness; in official use, “a petition”

Puja

Reverence, honor, homage, adoration, worship; prayer ritual performed by Hindus, Buddhist, Jains, and Sikhs

Pundit

Scholar or teacher of any field of knowledge in Hinduism, particularly the Vedic scriptures, dharma, Hindu philosophy, or secular subjects, such as music

Pune

City in India in the state of Maharashtra; known as Poona during British rule; historical home of Sant Tukaram

Punjab

State in northwestern India and Pakistan; historical home to Guru Nanak Sahib and the birthplace of Sikhism; its name is derived from the five tributaries to the Indus river that flow through this land, the Hindi Panch; Jhelum, Chenab, Ravi, Sutlej and Beas rivers

Punjabi

Native Indian language of the Punjabi people

Purana

Lit. “Ancient, old”; a vast genre of Indian literature about a wide range of topics, particularly myths, legends and other traditional lore

Puri

Unleavened, deep-fried Indian flatbread

Puri bhaji

Puri served with a spiced potato dish; a common food in India

Pushkar Tirth

City in India; historical home of Brahmanand in the Rajasthan area

R. R. Singh

A friend of Ram Singh's with whom he stayed while working in R. R. Singh's betel leaf business and perfecting his Simran

Radhaswami

Descriptive Name of God; initially used by Swami Shiv Dayal Singh Ji; lit. "Lord of the Soul"

Rahim Khan-I-Khana

A devotee of Krishna; one of the nine 'jewels' at the court of King Akbar who gave alms with true humility, raising his hands above his head while giving and not looking at the person; [The nine 'jewels' were called Navratnas and were highly honored ministers, advisors, poets, musicians, and generals who served King Akbar and other kings during that era.]

Rajasthan

State of India, desert location of 16 P.S. and 77 R.B., ashrams of Sant Ajaib Singh Ji Maharaj; home to Mastana Ji

Rajjab Ji

Hindu Saint, (est 16th century); a priest; disciple and successor of Dadu Dayal Singh Ji; His 10,013 Banis or poetical compositions are known as "Rajjab Bani"

Rakshasa

Demonic being in Hindu mythology, also called "man-eater"; not all were evil; also known as "shape-changers"

Ram Das Ji

Param Sant Satguru; (1534-1581); fourth in the lineage of Sikh Saints; successor to Guru Amar Das Ji; Guru of Arjan Dev Ji

Rama

Hindi god; avatar of Vishnu in the Treta Yuga, brother of Lakshman, husband of Sita

Ramanand Swami

Guru of Kabir Sahib; brahmin who was saved from Gorakhnath by Kabir Sahib in debate

Ramayana

An ancient Indian epic, as it is known nowadays, which tells the story of king Rama and his wife Sita, later on, translated to Hindi (Awadhi) by Tulsi Das Ji; originally written by Rishi

Valmiki as an allegorical narrative of the soul's journey, before it was acted out at the turn from the Sat Yuga to the Treta Yuga to veil its true inner meaning

Ratan Sagar

Book of devotional songs written by Tulsi Sahib

Ravana

Rakshasa; son of Rishi Vishrava and Kaikesi from the Rakshasa race; half-brother of Kubera; demon enemy of Rama; could not be killed be either god or demon as a boon given to him by Brahma, but he forgot to include humans; kidnapped Sita to his golden fortress in Lanka and was later killed by Rama with the help of Hanuman

Ravidas Ji

Hindu Saint; (1450-1520); successor of Ramananda; Guru of Mira Bai, Raja Pipa; fourteen of his poems appear in the Adi Granth Sahib

Riddhi

Generally interpreted as powers of riches and gifts, or boons of prosperity; also the name of Kubera's wife (granting well-being) and one of the consorts of Ganesha [Wikipedia has Buddhi, Siddhi and Riddhi as consorts of Ganesha, given as gifts from Brahma, identified as "wisdom-Buddhi, spiritual powers-Siddhi and prosperity-Riddhi"] [There appears to be a lot of overlapping of qualities of Riddhis, Nidhis, and Siddhis in supporting literature, so it is difficult to isolate specific qualities of Riddhis separately, other than to say they relate generally and primarily as boons of prosperity]

Rishi

Seers or sages who, after intense meditation (tapas), often for many thousands of years, realized truths and eternal knowledge; composers of mantras (mantrakars) and factual writers of history

Roti

Type of Indian flatbread, another name for chapatti

Rupee

Currency unit in many Asian countries like India, Pakistan, Nepal etc.; equals 100 paise; originally, a generic descriptor of silver coins of a specific weight

Sach Khand

Lit. "True and Imperishable Region"; the spiritual region above Bhanwar Gupha and below Alakh Lok, home of the Saints; also Sat Lok

Sadguru

Lit. “True Guru”; term associated with the Radiant Form of the Master Who connects the soul with the Sar Shabd; Advanced Soul with access to the Third Plane who assists with the inner guidance, or liberation, of souls; also, Sadhguru

Sadhu

Religious ascetic who is solely dedicated to achieving mokṣa (liberation); derived from the Sanskrit root sadh, meaning “to reach one's goal”, “make straight”, or “gain power over”; in Sant Mat, denotes a devotee who has reached the top of the Third Plane of existence, Par Brahm

Sahasdal Kamal

Lit. “Thousand-Petaled Lotus”; upper region within the Astral plane; below Trikuti

Sahjo Bai

Female Hindu Saint; gurumukh disciple of Charandas; author of the book: Sahaj Prakash

Sai Baba

Hindu mahatma; (1926-2011); known for materializations of vibhuti (holy ash); advocated for selfless service among his disciples and established charitable public institutions in service to the poor

Saligram Ji

Param Sant; (1829-1898); Rai Saligram Ji; author of Sar Bachan and other writings published under his Guru’s name, Swami Shiv Dayal Singh Ji Maharaj; Postmaster General of Uttar Pradesh; later became one of Swami Ji’s successors in Agra

Sanchit karma

Storehouse of soul's unredeemed karma, stored in fortress-like structures within the Causal Plane

Sangat

Congregation of followers of a Guru; on whole, those who have received Naam initiation; in Buddhism, denoting the totality of all the followers, especially all the monks; derived from sangh, meaning “company”

Sannyasi

Individual in sannyasa

Sant Ji

Informal name of Ajaib Singh Ji

Sant Mat

Lit. “Path or Doctrine of the Saints”; also known as Surat Shabd Yoga

Sant Samagam

One of a collection of books written by the blind Swami Sharnanandji (? – 1974) who established Manav Seva Sangh in 1952 in service of humanity and prayer

Sar Shabd

Lit. "Essential Sound"; manifestation of the Sound Current heard in Par Brahm

Sarpanch

Elected head of a village-level statutory institution of local self-government; lit. "Head of the five decision makers" of the gram panchayat of the village, elected by all the villagers

Sarvajeet

Pundit, scholar; a pundit who debated Kabir over the Vedas and Puranas; when he is defeated he accepts Kabir as his Master

Sat Kartar

Descriptive attribute of God; lit. "Opener, Manifestor of Truth"

Sat Lok

Lit. "True Region"; Sach Khand, the fifth plane; home of the Saints; below Alakh Lok, Agam Lok, and Anaami Dham

Sat Naam

Lit. "True Name", Appellation of the Lord of the fifth plane of Sach Khand-Sat Lok

Sat Purush

Lit. "True Being"; presides over Sach Khand-Sat Lok; also called Akal Purush

Sat Yuga

"Golden Age", cyclical Age of Truth and true religion, where all are truthful; the first of four yugas that lasts 1.728 million years with a human lifespan of up to 100,000 years

Satguru

Lit. "True Guru", Saint Who, having access to the Sach Khand, redeems lost souls; Saints commissioned by Their Master, or God Almighty, to guide souls back to their True Home, Sach Khand

Sati

Obsolete Hindu funeral custom where a widow immolates herself on her husband's pyre, or commits suicide in another fashion shortly after her husband's death; banned in India since 1861; term derived from goddess Sati, one of Daksha's daughters and wife to Shiva, who self-immolated because she was unable to bear her father Daksha's humiliation to her husband Shiva

Satsang

Lit. “In Association with Truth”; to be in the company of the Truth of a Living Master; typically, outwardly, through hearing the Master's discourses and receiving His Darshan; also, in the inner context, meaning to be absorbed in the inner Sound Current of Truth

Satsangi

One, who is attending Satsang, inner or outer; an initiate of Surat Shabd Yoga

Sawan Singh Ji

Param Sant Satguru; (1858-1948); successor to Jaimal Singh Ji Maharaj; Guru of Kirpal Singh Ji Maharaj, Somanath Baba Ji Maharaj, and Mastana Ji

Seva

Selfless service, charitable actions by and from mind, body, and wealth

Sevadar

Person, who performs various acts of selfless service as devotion to the Guru; including physical, financial, and spiritual, in the form of Bhajan and Simran

Shabd

Sound Current, synonymous with Naam, Dhun, Logos, etc; lit. “Word”

Shah Rag

Lit. “Royal Vein”; Sufi word for Sushumna, the central vein in the subtle body

Sharir

Physical body; also, shareer, sarir

Shastra

Book or treatise on a technical or specialized knowledge in a defined area of practice; in early Vedic literature, referred to any precept, rule, teaching, ritual instruction or direction

Sheikh Sarwar

Sufi Saint; (12th century); Syed Ahmad Sultan, also known as Sakhi Sarwar; the sheikh whose village shrine was destroyed by Bhai Manj at the instructions of Guru Arjan; His tomb is situated at Nigaha

Sheikh Taqi

Disciple of Tulsi Sahib, Muslim divine, who is addressed by Tulsi Sahib in one of His Banis

Shiva

Hindu god; one of the Hindu Trinity with Brahma and Vishnu; the “Destroyer”; also called Mahesh

Shivling

An abstract or an iconic representation of the Hindu deity, Shiva

Siddhis

Miraculous powers obtained by means of yogic practices and granted by avatars to keep mankind subjugated to their own karmas; eighteen in number, of which the so-called "Eight perfections" are most famous [Their use is forbidden by Saints and they are kept hidden from satsangis] Definitions of these eight siddhis vary slightly from different sources but, generally, they are: 1. Aṇimā: ability to become extremely small or invisible to external eyes; 2. Mahima: ability to increase one's body to any size; Garima: ability to increase one's weight as one wishes and become immovable; 4. Laghima: ability to make ones's body almost weightless and the ablility to enter the body of any creature; 5. Prāpti: ability to obtain and create anything by merely wishing it; 6. Prākāmya: ability to fulfill the wishes of others; 7. Iṣiṭva: ability to attain all glories and lordship over creation; 8. Vaśitva: ability to subjugate others and bring them under ones's control [There are an additional ten secondary siddhis bringing the total to eighteen] Generally, they are: 1. Aanūrmimattvam: being undisturbed by hunger, thirst, and other bodily appetites; 2. Dūraśravaṇa: hearing things far away; 3. Dūradarśanam: seeing things far away; 4. Manojavah: moving the body wherever thought goes through teleportation or astral projection; 5. Kāmarūpam: assuming any form desired; 6. Parakāya praveśanam: entering the bodies of others; 7. Svachanda mṛtyuh: dying when one desires; 8. Devānām saha krīḍā anudarśanam: witnessing and participating in the pastimes of the gods; 9 Yathā saṅkalpa saṁsiddhiḥ: perfect accomplishment of one's determination; 10. Ajñāpratihatā gatiḥ: orders or commands being unimpeded

Sikandar Lodi

Sultan of Delhi; (? - 1517); considered a great administrator who also expanded the Lodi territory; founded the city of Agra; also known for religious persecution with demonstrated intolerance toward Hindus; installed Persian as official language of accountancy in India; later, became a disciple of Kabir Sahib

Simran

Repetition of names or thoughts; in Sant Mat, the simran of worldly thoughts is controlled through the Simran of the Five Charged Names, repeated by an initiate throughout the day and when sitting for meditation as a means of collecting the thought currents at the Third Eye Center; also used as a password of sorts to higher planes and protection from Negative Power influences

SomAjaib

Term coined by Baba Ram Singh Ji to acknowledge the Supreme Grace of the two great Sant Mat Masters — Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj — Who formed and shaped His life on the Path of Surat Shabd Yoga and to Whom He gives all credit for the

success of His mission and ongoing Seva; see also; glossary entries Somanath Baba Ji and Ajaib Singh Ji Maharaj

Somanath Baba Ji

Param Sant Satguru; (1885-1976); one of Sawan Singh Ji Maharaj's successors; from childhood, he was a brahmcharya (celibate) and at a young age he took a vow of sannyasa and became a Nath Panth yogi; he performed rigorous austerities and mastered Kundalini Yoga practices through pranayamas, attaining many supernatural powers, but he did not find peace of mind; finally, he came to the feet of Sawan Singh Ji Maharaj and obtained initiation into Surat Shabd Yoga; with the Grace of his Master, he became a perfect Gurumukh disciple and was entrusted with spreading the Teachings of Sant Mat in the south of India; in 1974, as a Satguru, He gave the Naam Daan initiation to Baba Ram Singh Ji Who was to be come His perfect Gurumukh disciple.

Surat Shabd Yoga

The means of reconnection with God; lit. “Yoking the Soul or the soul's hearing faculty (Surat) to the Sound Current (Shabd)”; also provides the power of practical discernment, enabling the attention to rise higher by moving on through the Nirat's (power of seeing) absorption in the Inner Light

Sushumna

Lit. “Gracious”; one of three energy flows in the body (Ida, Pingala, Sushumna); the central vein (nadi) in the astral body that provides a pathway to higher regions; energized, usually, during dawn and dusk; non-dualistic by nature

Swami Shiv Dayal Singh Ji

Param Sant Satguru; (1818-1878); known as Swami Ji Maharaj; credited with founding the Radha Soami Faith and with writing the Sar Bachan; Guru of Jaimal Singh Ji Maharaj

Swati Nakshatra

One of the twenty-seven moon houses (Nakshatras); appears when the moon travels through Libra, thus occuring thirteen times in a year; in mythology, the rainbird only drinks the raindrops that rain down when the sun moves during this period; [Tracing the origins of the Swati Nakshatra phenomena: From the earliest chaukriyugas, four Dhuns originated from the Lord of the Second Spiritual Region, Omkar, creating the four-petaled lotus. With each Dhun, Lord Brahma created a Vedic text for a total of four Vedic texts, each represented by one of the four Dhuns, or Sound Currents. Ancient rishis and munis from prior Sat Yugas and Treta Yugas made a study of these Vedic expressions and disseminated their teachings to humanity through these ages. Though some of these ancient rishis and munis acquired status and mystic powers exceeding those of Brahma, Vishnu, and Shiva, none were ever able to ascend beyond the level of Brahm. The story of Swati Nakshatra and its strange, mystical powers stems from these Vedic texts. This story has often been used by the Sants of Sant

Mat, metaphorically, to illustrate unique qualities and relationships throughout Creation that exist as an expression of the Shabd Dhun and the power that it has to raise the ordinary to the extraordinary. Babaji has stated there are sections of India that experience these phenomena during the Swati Nakshatra rains, but it is unknown as to whether the phenomena occur outside of India.]

Sweth Sunn

Lit. "White Void"; situated above Sahasdal Kamal and below the lower part of Trikuti; region Kal went to after instructing Maya to create the three lower worlds; also called Set Sunn

Tabaq

Sufi equivalent to inner levels or stations, also inner regions

Tapa

Intense spiritual practice, meditation, or austerity done with intense dedication and enthusiasm, often heat-producing; from the Sanskrit word "to heat"; also tapasyaa

Telangana

State in India; youngest state in India formed in June 2014

Thakur Dutt

Pundit who had estimated the entire time length of Creation, subsequently edited and corrected by Sawan Singh Ji Maharaj

Til

Sesame seed; dot, the size of sesame seed; reference to the Third Eye

Treta Yuga

"Silver Age", the second of the four-yuga cycle; introduction of ignorance takes place in this age; lasts 1.296 million years with a human lifespan of up to 10,000 years

Trishool

Weapon, a spear (trident), wielded by Lord Shiva; the three points have a polyvalent meaning, representing the manifold trinities, like the gunas, gods, past-present-future, the three worlds, etc.; also, within the body, the confluence of the three main nadis at the Third Eye, where only Sushumna proceeds further upwards; also, trishul

Tulsi Das

Hindu Saint; (1511-1623); in the lineage of Ramananda; member of the Bhakti movement; author of Awadhi language version of the Ramayana

Tulsi Sahib

Param Sant Satguru; (1763 - 1843); successor of Ratnagar Rao; Guru of Swami Ji Maharaj; from the Peshwa family in Maharashtra in Poona; originally named Shyam Rao (Amrit Rao) and was elder brother of the adopted Baji Rao II; wrote the "Ghat Ramayana"

Udasi Mat

Religious sect of ascetic sadhus centered in northern India; based on the teachings of Sri Chand (1494–1643), the son of Guru Nanak; [Sri Chand was initiated by Abinashi Muni into the path of two Shabds; one branch of this line continued through Amolak Das, to Bishan Das, and Sant Ajaib Singh, before He got initiation by Master Kirpal Singh.]

Uttar Pradesh

State in India; most populist state; location of Agra and Varanasi; state for which Rai Saligram was Postmaster General

Vaastu

Reference to architecture as a science

Vaid

An Ayurvedic physician

Vaikuntha

Celestial heaven that is the home of Vishnu; situated at mount Meru

Vairag Pralay

Dissolution of the lower Creation that occurs up to the region of Brahm after fourteen Jal Pralays; also Bairaag Pralay

Vakyasiddhi

A mystic power, or siddhi, where what one says becomes true

Varanasi

Prior name of city of Benaras and Kashi; historical home of Kabir

Vashisht

One of the Saptarishis; spiritual teacher of Rama; author of Yoga Vashishtha, as well as Agni Purana and Vishnu Purana

Vedanta

One of the six orthodox (āstika) schools of Indian philosophy; represents the divergent philosophical views that developed on the basis of a common textual connection that is called the Prasthanatrayi, a collective term for the Principal Upanishads, the Brahma Sutras, and the Bhagavad Gita; of more than ten schools of Vedanta identified by scholars, three schools viz.

Advaita (nondualism), Vishishtadvaita (qualified non-dualism), and Dvaita (dualism) are the best known

Vedas

Lit. "Knowledge"; large body of texts originating in the ancient Indian subcontinent; oldest scriptures of Hinduism, also called śruti ("what is heard") literature, distinguishing them from other religious texts, which are called smṛti ("what is remembered"); considered revelations by orthodox Indian theologians, as seen by ancient sages after intense meditation; carefully preserved since ancient times; in the Hindu epic the Mahabharata, their creation is credited to Brahma; the Vedic hymns themselves assert that they were skillfully created by Rishis (sages); there are four Vedas: the Rigveda, the Yajurveda, the Samaveda and the Atharvaveda; each being subclassified into four major text types: the Samhitas (mantras and benedictions), the Aranyakas (text on rituals, ceremonies, sacrifices, and symbolic sacrifices), the Brahmanas (commentaries on rituals, ceremonies, and sacrifices), and the Upanishads (texts discussing meditation, philosophy and spiritual knowledge); some scholars add a fifth category: the Upasanas (worship)

Vibhishana

Younger brother of Ravana who joined Rama's army and later became king of Lanka

Vikraal

Ghastly

Vindhyachal

Sage, who was cursed to live as a mountain in the Dwapar Yuga; he competed with the Himalayas and started to grow so high, that it threatened to obscure the sun and extinguish all life; see Agastya Rishi

Virat

Massive

Vishnu

Hindu god; one of the Hindu Trinity with Brahma and Shiva; "Sustainer, Preserver" of lower three worlds; Kal in his aspect as preserver

Vishoba Kechar

Disciple of Guru Jnanadev; beggar-Saint; Guru of Namdev

Vishvamitra

Brahmarishi; originated from a kingly family; gave up his kingdom to become a great rishi; known for his anger and violent encounter with Vashishta; debated value of austerities versus Satsang with Vashisht

Vithal

Hindu god; also known as Panduranga, Vithoba; considered a manifestation of Vishnu or Krishna

Vivek

Discrimination, power of discernment; one of the four Sadhana Chatushtaya (qualities needed for spiritual discipleship): discrimination between ephemeral and permanent (Nitya and Anitya), real and unreal (Sat and Asat), self and non-self (Atma and Anatma), pleasure and bliss (Ananda); also, vivek buddhi

Worli

Locality within southern Mumbai where Baba Somanath Ji sold clothes at the insistence of Sawan Singh Ji in order to earn his own livelihood

Yibhuti

Generally, used to denote the sacred ash, which is made of burnt dried wood in Āgamic rituals that Hindu devotees apply traditionally as three horizontal lines across the forehead and other parts of the body to please the god Shiva

Yoga

Lit. "Joining, uniting"; system of philosophy and meditation with the aim of uniting the individual soul with the Supreme Spirit or Oversoul; most involve deep meditation and concentration of mind

Yogeshwar

A yogi who has ascended as high as the Causal Plane

Yogi

An ascetic who has reached Sahasdal Kamal on the inner astral plane; generically, a practitioner of yoga

Yogjit

From the Anurag Sagar, the name by which Kal refers to Achint (Gyani) which was the name of Kabir prior to his incarnation as Sat Sukrit, during a confrontation in which Kabir chastises Kal for his mistreatment of souls

Yuga

One of the four Ages of Hindu cosmology (Sat, Dwapar, Treta, Kali) that constitutes one cycle of a Mahayuga

NOTES

Time relationships

1 Nimish = "Twinkling of the eye" (1/3 second)

18 Nimish = 1 Káshtá (5 1/3 seconds)

30 Kashta = 1 Kala (1 minute, 36 seconds)

30 Kala = 1 Mahurta (48 minutes)

3.75 Mahurtas = 1 Ghadi (180 minutes

8 Ghadis = 1 Aho-rata (24 hours)

30 Mahurtas = 1 Aho-ratra (24 hours)

30 Aho-ratras = 1 month

12 Months = 1 year

360 Years = 1 divine year

4800 Divine years = 1 Sat Yuga (1.728.000 years)

3600 Divine years = 1 Treta Yuga (1,296,000 years)

2400 Divine years = 1 Dwapar Yuga (864,000 years)

1200 Divine years = 1 Kali Yuga (432,000 years)

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16 Original Powers Created By Anaami Purush

1 Kuram (Maha Kal)

2 Gyani (Yogjit)

3 Vivek

4 Kal Niranjan

5 Sehaj

6 Santosh

7 Subhav

8 Anand

9 Kshama

10 Nikam

11 Jal Rangi

12 Achint

13 Prem

14 Deen Dayal

15 Dhirya Rashan

16 Bhog Santapan